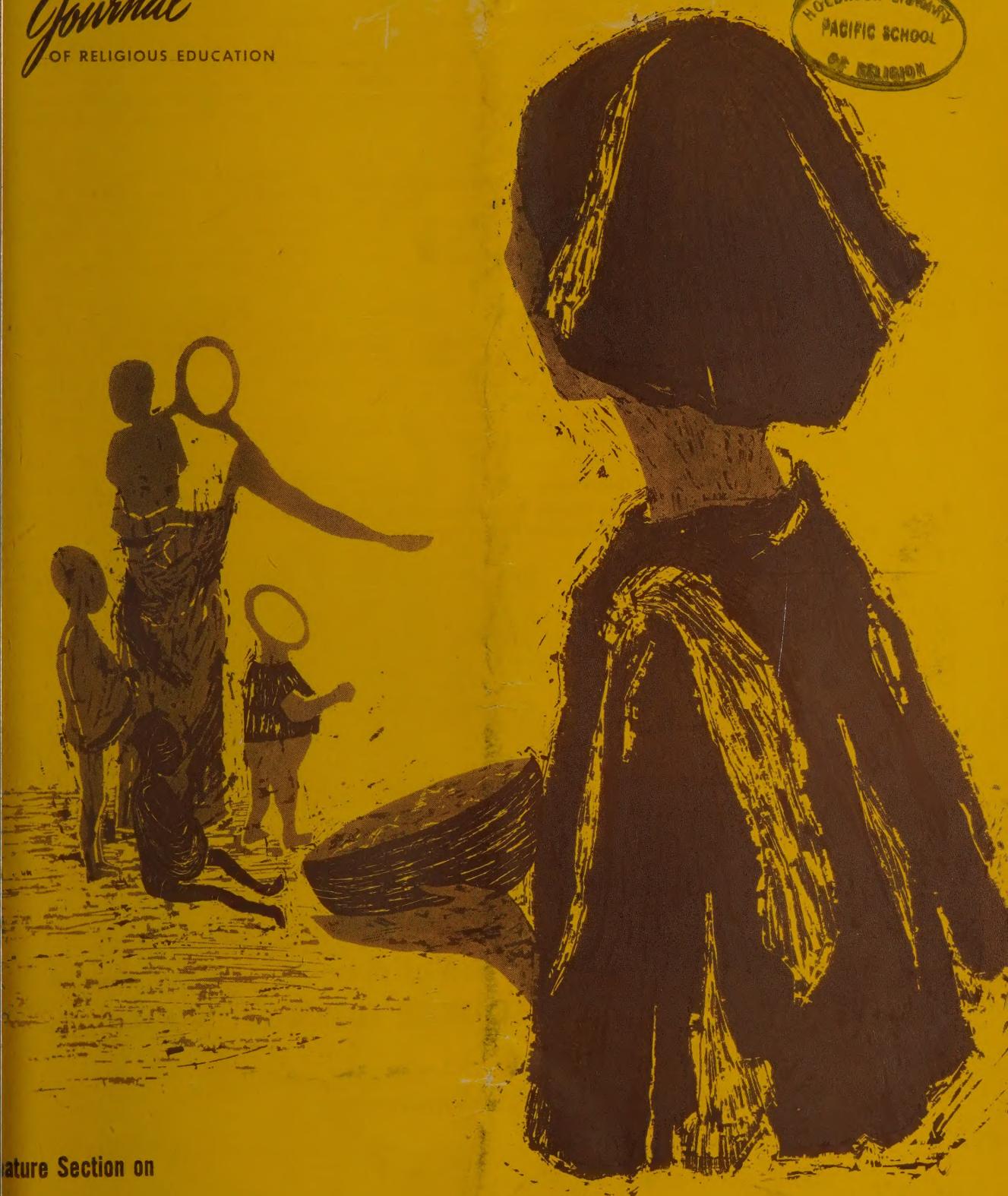


INTERNATIONAL

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OF RELIGIOUS EDUCATION

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CHRISTIAN RESPONSIBILITY FOR FREEDOM

July-August 1960

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Freedom in the air!

THE STRUGGLE for freedom is rising in tempo around the world, and there may never have been a time when people were more aware of the threats to their freedom. Freedoms are won and freedoms are lost at the same time in different places and in different circumstances. Some kinds of freedom are given up in order that other kinds of freedom may be gained. Sometimes the real nature of freedom is lost sight of in the turbulence.

Because of the critical importance of our understanding the nature of human freedom and how to achieve it, the denominations are focusing attention on it during this year in what is called their Coordinated Emphasis on "Christian Responsibility for Freedom." The emphasis was launched on June 1. As a contribution to the thought and action of the churches in the observance of this emphasis, the *Journal* is carrying in this issue a feature section under the same title.

The cover picture for this issue was designed for the United Church Women and is being used by the *Journal* with their permission. The picture is being used also on the poster announcing the observance by United Church Women of World Community Day, November 4, 1960, on the theme, "Christian Action for Freedom." It was designed by Ruth Sloan and Peggy Yamron of the N.C.C. Department of Publication and Distribution. Many program guides for study and worship are available through the denominations and the United Church Women.

The emphasis on "Christian Responsibility for Freedom" has grown out of two major concerns. First, there is a concern for the obligation and right of Christians and churches to speak and act on public issues. Second, there is a concern for the relations of state and agencies of government to the churches in areas that affect the free-

dom of the churches and the religious and civil liberties of persons.

The World Council of Churches is making a study of religious liberty. State and city councils of churches are sharing in the emphasis and are making a study of church-state relations which will contribute to understanding of the issues involved. Many of the denominations are publishing materials to help their churches in the study and action. The National Council of Churches has prepared a *Case Book on Christian Responsibility for Freedom*, which is available from the Department of Religious Liberty, National Council of Churches.

Basically, we must recognize that our freedom is given us in our creation and in our redemption through Christ. Our struggle for freedom for ourselves and for others can have its deepest meaning and compulsion only as we understand that we are working for the freedom of the person to be all that God intended him to be, and to be that in free and mutually helpful relations with all other persons.

This emphasis on freedom is important not only to those whose liberties are most obviously infringed. Those who think that they are the most free often deny themselves the freedom to be, in human fellowship, the kind of persons God intended that they should be. The emphasis is important in Christian education. Increasing numbers of youth and adult groups are becoming concerned about gaining a better understanding of human freedom and becoming more responsible in their actions—both in being free persons and in giving others the full opportunity to be free. This emphasis, and the use of the materials prepared for it, can do much to make this concern productive.

Swords into plowshares and classrooms

AT A TIME when the world seems to be tottering on the brink of disaster, it is well to remember the powerful forces of international friendship. A symbol of peace and proof that good can arise out of destruction is the International Christian University in Japan.

For over sixty years, Japanese Christian educators and American missionary teachers dreamed about and planned for a first-class Christian university in Japan, but two world wars and the depression prevented its founding.

The International Christian University became a reality after World War II. The juridical body was organized in Japan in May 1948, and the Japan International Christian University Foundation was incorporated in the United States in November 1948. Plans were made in both countries for campaigns for funds. The opening of the College of Liberal Arts took place on April 29, 1953. The first commencement was on March 21, 1957, and the first class of graduate students was admitted into the Graduate School of Education the following month.

ICU has introduced a bilingual system of instruction, developed a program of student guidance, and pioneered a plan to house all students and faculty on the campus. These features are unique in Japan's academic world.

Of its 785 students, drawn from the upper five per cent of Japanese high school graduates in scholarship and

leadership potential, about forty-one per cent are women and ten per cent are from abroad. All of its full-time faculty members are Christian, with forty per cent from nations outside of Japan.

The Japanese people have raised over a half-million dollars, which paid for the present site and set up an endowment for a scholarship fund. The people of the United States have raised funds for the plant development and operating expenses. Fourteen major denominations in the United States and the United Church of Canada support the University. Colleges, foundations, corporations, and interested individuals also contribute to the University's growth. To date, friends in North America have contributed almost seven million dollars.

The University aims to create an academic tradition of freedom and reverence undergirded by truth, and to help men and women to acquire international culture and discernment as members of a democratic society in service to God and humanity.

The International Christian University is a result of international effort. It deserves increased support, not only for what it is doing to provide the kind of leadership needed for the new Japan, but also because it demonstrates to the world that swords can be turned into plowshares, laboratories, libraries, and classrooms.

BELIEVE in prayer as I believe in God. To live at my best I have to pray. Otherwise, I would be dwelling in a dark room, with all the curtains drawn shut. The presence of God would be as near as the sunlight outside my room, yet unable to illumine the darkness of my being until I opened wide the windows of my soul. Then the glory of his light could pour in, with all of its cleansing, purifying power. Prayer is a glad response to the love of God. It is faith to believe that he stands ever-present to help and strengthen all of those who love him and seek to obey his will for their lives. His presence brings clarity, understanding, direction, quietness, courage for living. His presence illuminates the soul.

However firmly I believe in the power of prayer, I know also that I must discipline myself to lay hold on that power. Careless, irregular spiritual attitudes lead to coldness of heart and lostness from God. Hence, I find myself turning to our Savior, Christ, for help. A sensitive soul does not tarry long in the presence of Jesus without discovering that one great source of his power was his prayer-life, his quiet, regular communion with God. It seems that Jesus lived in an unbroken attitude of prayer toward God. He seemed to know instantly, merrily, what was the will of God for his life at any given moment. In my situation and under all circumstances Jesus seemed to hear God's answer.

One day his disciples asked Jesus to teach them how to pray. He first warned them against using words to impress men with their goodness. Instead, he urged them to retire to some quiet place, and there in solitude to pour out their hearts to their Father, who would always answer well. Jesus then taught his disciples the immortal words of our "Lord's Prayer."

After that, however, Jesus used an interesting story to teach his followers how to pray. He told them of a man to whose house a friend came unexpectedly, late at night. The host had nothing to set before him." Embarrassed, he went next door and asked a well-to-do neighbor for food for his guest. The neighbor refused at first, but the man kept on knocking and asking. Finally he rose up and gave his friend "all that he needed." Luke 11: 5-8)

1. Jesus indicates in this story that the first essential in prayer must be a sense of need, an acknowledgment of lack. Humility before God is the first step in real prayer. Without God, we

Four steps to prayer

by William J. FAULKNER

Pastor, the Congregational Church of Park Manor, Chicago, Illinois

have "nothing to set before" those who look to us for help, sometimes very desperately. While I was Religious Counselor at Fisk University, there were times when students, in deep distress, came to me for counsel and I felt "empty." More than ever, I felt my need of God. My insights into the needs of the person before me were not sufficient for an immediate solution; I needed the wisdom of God.

As in one's personal life, so in grave community, national, and international problems that cry out for solution, we need a sense of dependence upon the wisdom and guidance of God. We need a social consciousness of God's love for all of his children. It is true that we give material aid to the victims of misfortune, war, and oppression. But, alas, "man does not live by bread alone." He needs self-respect and hope, love and fellowship, as well. He yearns for freedom and for the means by which he can help himself. These gifts he has a right to expect from Christians and from a Christian nation. When we lack these godly qualities we are empty and inadequate. Our first step in praying with power is humility before God.

Continuing with the story, Jesus said that the host had a well-to-do neighbor who possessed plenty of bread and wine. So he aroused him from sleep, saying, "Friend, lend me three loaves, for a friend of mine has arrived from a long journey, and I have nothing to set before him."

2. The second step, therefore, in one's prayer-life is an asking, a seeking, a knocking. But one must ask sincerely for only that which God can grant. There is nothing sinful or imperfect in the nature of God—no evil, no selfishness, no littleness. We are not permitted to ask God to fulfill our selfish or evil desires. God's nature is all goodness. One must also ask long and repeatedly, with faith. Spasmodic

petitions in times of crisis are not enough. One must know God, and be known of him, as one is known by a good neighbor. This comes through frequent association and good fellowship. The second step in prayer is a seeking, an asking, a knocking.

3. "Because of his importunity, the friend rose up and gave him whatever he needed." Thus, the third step in prayer is a receiving, a getting of spiritual grace and power, of inward serenity, insight, and confidence. This is a fact. The more persistently one seeks an answer to his problems, the greater the resources God reveals to him. Very often the means are at our very finger tips. Only our persistent knocking, seeking, asking sincerely, allows God to show us the blessings at hand. It does not mean that one has to convince God of his need. God is forever waiting to respond with the impact of his divine mind upon man's mind. The third step in prayer is, therefore, a receiving.

4. A fourth step is implied in Jesus' story: that prayer is a sharing. The man went to his neighbor, not for himself, but for a friend. He received in order that he might give. Prayer, to Jesus, is not only an in-taking experience, it is also an out-giving service of love. In reality, a miracle occurs when this is done. God graciously ministers to the man who earnestly prays for his friend.

According to Jesus, effective communion with our Heavenly Father begins first with a deep sense of spiritual need. Secondly, it is a searching after that which only God can give. Thirdly, it is a receiving of that which God wills to supply. And, finally, the highest fulfillment comes in the experience of sharing with others.

These things I have learned as I have diligently sought to find the presence of God in my life through prayer. By this power I strive to live.

Christian responsibility for Freedom

Another Journal Feature Section

The two articles in this section are related to a coordinated emphasis on Christian Responsibility for Freedom, which will be conducted by the social education and action agencies of the member communions of the National Council of Churches, in cooperation with state and local councils of churches and the National Council of Churches working through its Department of Religious Liberty. The emphasis will begin July 1, 1960 and continue through June 30, 1961. A brochure describing this emphasis is available on request from the Department of Religious Liberty of the National Council of Churches.

It is hoped that the accompanying articles will stimulate participation by Christian educators in the planning and conduct of the emphasis in each church and also serve as basic background material for the discussion of freedom. No Christian can be indifferent to that potent word, for it springs out of the heart of the gospel.

FREEDOM WON— and to be won

by Ray GIBBONS

Director, Council for Christian Social Action, United Church of Christ (Congregational Christian and Evangelical and Reformed), New York, N.Y.

CHRISTIAN CHURCHES are deeply involved in the world-wide struggle for human rights and fundamental freedoms. Not only is this true of the churches in South Africa; it is true also of the churches in the United States and other countries. Two recent events that have attracted world-wide attention show the depth and scope of this involvement. The U. S. Air Force Manual¹ incident and the subsequent attack of private groups upon the National Council of Churches caused the churches to defend their freedom to speak on social issues. The demonstrations of students against racial discrimination at lunch counters aroused church leaders to a struggle for freedom that had not yet been won. Both in defending established and accepted freedom of the churches and in extending freedom to persons for whom it had not been secured, the churches were seeking to define and fulfill their responsibility for the maintenance and furtherance of freedom. This is explained in "The Truth," a recently published pamphlet which is inserted in the middle of this issue of the *Journal*.

Defending freedom of religion

The essential facts about the Air Force Manual incident are now widely known. Several pages in a manual to train noncommissioned officers in respect to national

security contained accusations that church leaders and the churches in the United States were communists influenced. It stated that thirty persons engaged in the translation of the Revised Standard Version of the Bible "have been affiliated with pro-communist fronts, projects and publications." A number of citations were made from materials contained in the files of the House Un-American Activities Committee.

When the material came to the attention of the National Council of Churches, the Council promptly called upon the responsible governmental officials to withdraw the manual from circulation and give an explanation. The official protest was immediately acknowledged, the manual was withdrawn, and a full-scale investigation was ordered. Later, in a statement of policy by Dr. Roy G. Ross, General Secretary of the National Council of Churches, sent to members of the United States Senate, he protested that such a publication violated the First Amendment to the Constitution, which guarantees free exercise of religion and freedom of expression. "The very purpose of the Bill of Rights," wrote Dr. Ross, "was to secure religious liberty and those associated liberties from the invasion of civil authority, and to place them beyond the reach of political or official control, or of private malevolence insinuating itself into media operating under government sanction."

But the attack from private groups hostile to the National Council accelerated. Fulton Lewis Jr. devoted

¹Air Reserve Center Training Manual Student Text, NR.45-0050, Increment V, Volume 7.

umber of broadcasts to the attack upon the Council and challenged the right of the churches to deal with political and social issues. Congressman Francis E. Walter, Chairman of the House Un-American Activities Committee, criticized the military leaders who acknowledged the validity of the Council's protest and withdrew the manual. Fundamentalist religious groups which had long opposed the Council's alleged "liberalism" joined with wealthy laymen holding ultra-conservative economic views in charging the Council with socialism and communist sympathies. The former president of the Sun Oil Company, Mr. J. Howard Pew, urged Presbyterian lay groups to withhold their contributions to the churches until church leaders stopped speaking on issues such as civil rights and collective bargaining. "They should stick to ecclesiastical subjects," he declared.

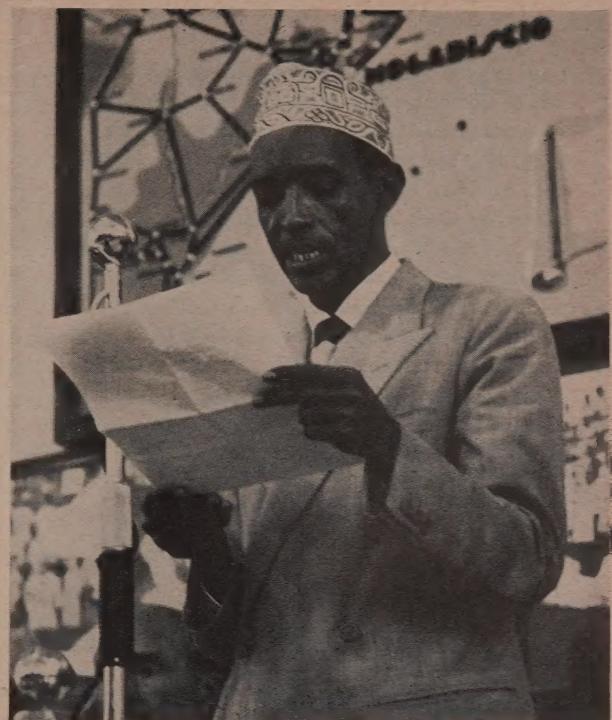
Combatting this attack upon the freedom of the churches to deal with social issues was much more difficult than protesting to governmental authorities. This was a case which had to be "tried" in the court of public opinion where there were no rules of evidence and where the accusers could constantly shift their ground. Charges of communism could be changed to charges of "softness" toward communism, of socialistic tendencies, or of almost anything with which the challenger did not agree. The fabric of charges was woven out of half-truths drawn from outdated affiliations, alleged visits to communist countries, and unverified excerpts from newspaper articles.

Furthering human freedoms

The participation of church members and leaders in the lunch-counter demonstrations is now well known. Negro ministers were particularly vocal in their leadership, but in some instances white ministers also participated. In San Antonio, Texas, the church leaders were instrumental in securing the admission of Negroes to lunch counters. In Raleigh, North Carolina, forty-four clergy pledged their support to store managers if they would provide service on a nondiscriminatory basis, and expressed their belief that such an action would meet with the support of the Christian community. In other places seminary students took an active part in the demonstrations.

In this situation the churches were not defending constituted rights which were widely recognized. Many people raised questions about whether the law supported the demonstrators or the store owners. Does the Fourteenth Amendment prohibit the states from using their powers to enforce segregation at lunch counters as it did in the case of racially restrictive housing covenants? The demonstrations were designed to test the provisions of the law and secure equal protection which community opinion had not yet granted.

On what ground do the Christians disobey the civil authorities and challenge the practices of the community? On the ground that there is a higher law than that of the state which requires a Christian to obey God rather than men. "Every normal human being wants to walk the earth with dignity, and abhors any and all proscriptions placed upon him because of race or color," declared a full-page advertisement in the *Atlanta Journal*. "In essence, this is the meaning of the sit-down protests that are sweeping this nation today." The higher law which the churches defend is the dignity of man created in the image of God. This dignity is not conferred by government but by God himself. It is man's birthright, which the state must recognize and protect, but which the state can neither give nor take away. The right of conscientious objection to military service, which is recognized by the



Mr. Aden Abdulla Osman addresses the Somali Legislative Assembly, of which he is president. Somali is one of the UN Trust Territories in Africa to become independent in 1960. *United Nations*

state, illustrates the meaning of this religious doctrine.

In supporting the student demonstrations, the churches assumed a positive role in extending and enlarging the freedom of persons. In challenging the practices of the state and community, churches seem to some to be disturbers of the peace and tranquility of the community. But this impression is deceitful. There is no real peace based upon injustice and discrimination against racial minorities. The churches give high priority to community stability, law, and order, but these are secure only when they incorporate justice and human freedom. In demanding more of freedom and justice, the churches help produce laws that are stable and enduring. The churches' struggle for freedoms of persons is in the interest of true peace and a stable order in the long run.

The role of the teacher

In season and out, the greatest contribution churches make to freedom of persons in society is their teaching of Christian truths about God and man. There is no part of the Christian revelation that does not, directly or indirectly, enhance man's freedom. Every way in which God deals with man encourages man's freedom. God calls man to love and serve him; he does not compel man. God creates man with freedom to choose between right and wrong, good and evil. God seeks to persuade man to repent, and forgives man when he returns to Him willingly. God gives man more than he deserves out of the grace of his loving heart, and sent his very own Son to save mankind. In response, God wants man to love him and serve his fellows. After a man fulfills one mile of duty, he is encouraged to give a second mile of voluntary service. Every aspect of man's relation to God, Christ, and the Church strengthens and supports his freedom. The result of Christian teaching is free men form-

❖ ❖ ❖ ❖ A Vision of Freedom ❖ ❖ ❖

In a very real sense, freedom is not something stored up by writing it on the statute books, and then consumed as one would consume stored-up food. It is like manna that must be harvested each day. It must be produced through the establishment of justice and social health, through education and moral sensitivity. It depends upon understanding the realities of social sin. The community will always suffer unless there is full and democratic participation by those who seek the common good of the whole community. The Christian proclamation of liberty and new life in Christ can bring the vision of what man can achieve in freedom and be the source of inspiration for such achievement.

—From "Christian Responsibility for Freedom"

ing free civic and political institutions and living in free association with each other.

There is a great body of Christian teaching about the relations between church and state. This will be highlighted in the 1960-61 study theme for social education and action in the churches, "Christian Responsibility for Freedom." The World Council of Churches has been making a study of religious liberty throughout the world and has recently published an illuminating treatise on *Roman Catholicism and Religious Liberty*, written by Dr. A. F. Carillo de Albornoz. The Department of Religious Liberty of the National Council of Churches has prepared materials on the problems of religious liberty in the United States. The secretaries of state and local councils of churches have recently published a manual on church-state relations.

In the United States the freedom of religion is protected by the First Amendment to the Constitution, which reads in part:

"Congress shall make no law respecting an establishment of religion and prohibiting the free exercise thereof . . ."

It is important for the churches to explore the full meaning of this provision in the law of the land. But it is also important to consider what relations are appropriate and necessary between church and state. Christian responsibility is not fulfilled by a church's disregard of the state. Religious liberty also implies responsibilities that need to be fulfilled in order to have the fullest freedom for religion and for the state.

The role of the critic

During the emphasis on Christian Responsibility for Freedom, churches will not only probe their relations with the state and agencies of government that affect the freedom of the churches and the religious and civil liberties of persons, but will also examine the obligation and right of Christians and churches to speak and act on public issues. Churches have had great difficulty in combatting the attacks upon their right to deal with social issues. But their strategy does not have to be defensive. In this case the best defense is a strong offense. Vigorous use of their resources in dealing with racial discrimination, violations of civil liberties, and threats to world peace

will do more to preserve and strengthen their essential freedom than any amount of protest. One of the principal purposes of the interdenominational emphasis is to encourage such expression on the part of churches.

The tool specially designed to help churches is the *Case Book on Christian Responsibility for Freedom*.² Seven chapters deal with actual problems which churches and church members have faced in their economic, religious, educational, and political relations. Each case is analyzed so that a group can consider the fundamental issues of civil and religious liberty that are involved. Five chapters deal with the religious dimensions of freedom, the relation of freedom to ethical decisions, Christian teaching about government under God, church-state relations, and the responsibilities of the churches for human freedom. In addition to the useful bibliography and index, there is a catalogue of audio-visual materials and a helpful study guide for use by discussion groups. It is designed for use in four or more sessions with all members of the group having copies. Discussion of cases in the book will help churches probe the problems confronting church and society in respect to freedom.

The first case shows the reluctance of a church in a stable, peace-loving community to deal with the problems of injustice which underlie the community complacency. Many members expect the church to be a "good influence" in the community, but not a force for righteousness which might upset the status quo. Is it proper to expect social renewal to come from the churches, or must it come from other sources?

The role of reconciler

Another case has to do with misunderstandings and tensions that arise in a pluralistic society having several religious faiths. It deals with "Protestants Under Pressure" in a culture predominantly Roman Catholic. Carl Carillo belonged to the Protestant minority. He attended a public school where religious education was an official part of the program. Dire consequences ensued when he placed one of his religious tracts on the desk of the teacher. What does this case imply for mission schools and for religious teaching in public schools in the country?

Many communities have had controversies over the display of a crèche on public grounds in connection with the celebration of Christmas. The case considered is one in which Jewish citizens protested the use of public facilities and carried their case to the courts. The three faiths had differing opinions about the problem, even within their own membership. The conflict left deep scars upon the community. What is the role of the churches in dealing with inter-faith differences? What is proper for the community to expect from public authorities, school boards, and governmental officials? How can the freedoms of religious groups be enlarged without introducing rivalry and division among the religious bodies? Many questions of vital importance to religious agencies and community institutions are involved.

Other cases deal with troublesome racial issues. In one instance neighbors responded to the possibility of Negro purchasing a home by forming an association to keep Negroes out. The house-to-house calling of clergymen did not change the hostility of the neighbors. What

(Continued on page 77)

²Order from your denominational social action agency, or the Department of Religious Liberty, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.; 1 to 10 copies, 50¢ each; 11 to 25 copies, 45¢ each; 26 to 50 copies, 40¢ each; 50 or more copies, 35¢ each.

FREEDOM—one of our objectives

A SMALL RIOT was erupting in the block-corner of the three-year-olds' room of a church weekday school. One boy was standing in front of his skyscraper, a structure he had built of blocks, higher than his own blond head. Defense was flowing from every pore. In front of him was another four-year-old on his dump truck filled with blocks. "You can't come here! Can't you see my building?" shouted the first boy. "You are in my way. This is my street," the second boy replied. "Get out of the way! I want to come through." He edged near the block building. A crisis loomed large. Other children stopped their play and moved toward the scene.

The teacher appeared between the two principals. "He wants to knock down my building," shouted the skyscraper-builder.

"He is in my way," shouted the mobile boy.

"What do you think we should do?" asked the teacher. "I don't know," shouted the boy on the dump truck. "I just want to do what I want to do."

If we are normal, this is all we ever want to do. But can we do it? Of course it depends on what we want to do, and where, when, and with whom. If we are normal, we should want to make things happen. If we are normal, we should feel important; we cannot be normal unless we do feel important. This expectation has theological implications. If we are truly children of God, if he knows us one by one and name by name, if God not only knows us, but also loves us, then we do have tremendous value as individuals. If we have such value, we have placed upon us an obligation to achieve our full selfhood. It should be our rightful heritage to seek to fulfill our potential. The 1960 White House Conference on Children and Youth expressed this expectation in its statement of purpose: "The purpose of the 1960 White House Conference is to provide opportunities for children and youth to realize their full potential for a creative life in freedom and dignity."

The Christian church cannot be truly the Church of Christ unless the objective of freedom for all is one of the constant and continuous goals of its educational program. To be sure, freedom should be dealt with from the pulpit. It would be difficult to think of a full year's sermons, based on the Bible, not including frequent reference to freedom of the individual, of the Church, and of the nation. But living in freedom and dignity must also be one of the fundamental objectives of the entire teaching ministry—beginning with nursery school and continuing through adulthood. Talking is not always teaching—and certainly this is true in seeking the objective of freedom. The transmission of ideas is important, but the development of certain attitudes is more important. The setting up of standards (ideals) is necessary, but being involved in actual experiences is even more important.

Freedom of expression for myself is not enough. If I am my brother's keeper, as the New Testament asserts, then the obtaining of freedom for others is also an obligation laid upon me. This is the essence of the gospel. It is implicit in the foundation of our nation. Jefferson wrote: "Freedom of religion, freedom of the press, and freedom of person under the protection of the habeas corpus, these are the principles that have guided our steps through an age of revolution and reformation." To

by Frank GREBE

One of the ministers of the Madison Avenue Presbyterian Church, New York, N.Y.

struggle for the freedom of others, to support others in their striving—this should be part of the function of the Christian church. Let us look at several areas of life where freedom is not complete, and where a Christian church has sought to be an effective teaching influence.

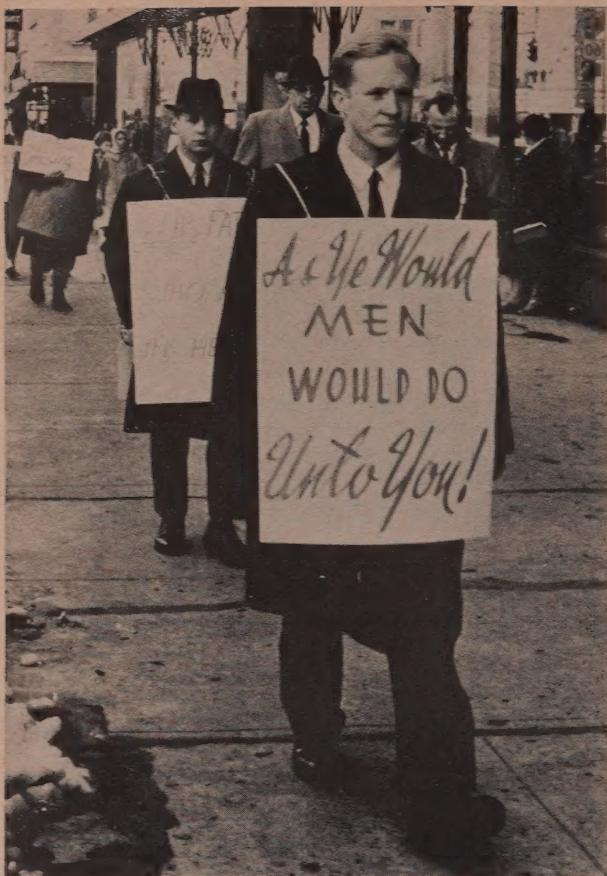
What is racial freedom?

"Teacher, can black boys come to our school?" asked an eight-year-old boy when he came to the second session of a vacation church school last July in a Pacific Coast city. The teacher gulped and said to herself, "Now we have it." Aloud she said, "Well, Harry, what do you think?" "Oh, I hope so," smiled Harry, "because Jeremiah is my friend, and he's black, and he can't go everywhere. But I would like to have him come here with me."

This was the beginning of a most satisfactory experience for that primary department. It seemed almost a climax when Jerry's parents attended the closing session on the final Friday evening last summer. During the two-week school, several boys and girls discovered for the first time that a boy of another color seemed to react just as they did, except in one way. At first he always waited to see if his suggestion or his idea or project would be as readily accepted as those of the other children. After several days Jerry began to lose his reticence. He seemed to expect that he would be accepted. His play became freer, and his suggestions were readily offered. A blind person listening to the children could not have detected any difference between him and the others.

How far can the church move in encouraging young people to assist in obtaining freedom for all races? Can the church extend the horizon of concern? I know a church which tries. A class of high-school boys and girls is taught by their assistant pastor in a city of about 70,000 people. Their subject is "Christianity at Work around the World." The pastor has encouraged each student to become "a one-man clipping service." They clip articles, pictures, speeches, reviews, and comments from newspapers, magazines, and newsletters. Lately they have been studying the various interpretations of the events taking place in South Africa. They have discussed, debated, and made speeches on: Verwoerd, apartheid, African-Asian Solidarity Conference, and Alan Paton's books. They invite "special speakers" to talk with them on aspects of this complex issue of racial freedom and the emerging of the Negro in Africa. Reporters, lawyers, social workers, and travelers have responded.

In spite of his interest, the teacher felt that the result was too academic, too remote. How could he develop a sense of being "on the scene," of being an active part of the process? This church is in a Midwestern state. The teacher arranged for an exchange of letters with students of the same age in a similar church in a Southern state.



In Richmond, Virginia, 25 Union Theological Seminary students, "acting as Christians," joined Negroes in picketing a store to protest its "white only" lunch counter service.

Religious News Service

The communications delved deeper than the usual penpal letter. "If I lived in your town, what problems would I have to meet if I tried to help Negro high-school students?" "Why are Negroes discouraged from attending your church?" "What would happen if you joined in picketing some places?"

The North-bound letters carried interesting answers and some interesting questions: "Why are Negroes refused the opportunity of renting houses in your neighborhood?" "Why are Puerto Ricans not invited to your parties?" Some of the questions and replies compelled the young people to reassess their own knowledge, but more important, their own attitudes. How far should we go in encouraging racial freedom? Are we interested in helping only those who are remote from us and from our interests? Should we wait until there is evidence that certain people know how to use their freedom? One boy became a champion of Macaulay's statement, and quoted it at repeated intervals: "Many politicians lay it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim."

The students of this class have not "arrived," but they are on their way toward maturity. They know how to collect information. They have learned how to speak their convictions. They are developing attitudes. They are learning how to adjust tensions. Above all else, they are learning how to live in today's world with Christian principles as their guides.

What is civil freedom?

A group of church officers in a suburban church became interested in making their churchmanship more important. They met together unofficially—not as the governing board, but as a class of students. Under the leadership of their minister they asked questions about their church's position on certain issues. Goaded on by a lawyer within the group, they asked more questions. What is the relation of their church to the state? Can a person be a loyal citizen and a loyal church member? Is it possible to be one and not the other? The questions were answered in what was called "typical men's Biblical superficiality" (by one of their own members in later evaluation) until they realized they "weren't getting anywhere."

It was the lawyer who first demanded that they study the New Testament to get a basis for authority. He suggested that they begin by reading the Letter of James, the Acts of the Apostles, part of the Letter to the Ephesians, and both Letters to the Corinthians. Then he took the lead and asked further questions on legalized betting, proposed legislation on housing, reports on education in their nearby city, alcoholism, and drug addiction. "What are the rights of the citizens?" he asked, and "What are the obligations of the Christian citizen?" The men found further authority by searching the constitutions of their denomination.

A small group of the men (dubbed "the Flying Wedge") repeatedly called "for action." And they got it. They invited their State Senator to a meeting before a bill calling for additional funds for education was to be presented. They listened to the Senator's views, and promised to encourage the citizens to see the need of increased taxes in support of better education. Seven men traveled to the Capital (nearly 100 miles) to be in the visitor's gallery of the Senate when the bill was presented and passed. These men became actively engaged in forums, men's classes, service clubs—where they urged citizens to support the law when it seemed to bring the greatest good to the greatest number of people for the greatest length of time. When a law seemed to bring contrary results, legal reform was endorsed.

These men assumed that there was a strong bond between Christian faith and active citizenship. They believed that true freedom came in a willing observance of civil law. They practiced (and they preached) the theory of freedom which Epictetus proclaimed when he said, "No man is free who is not master of himself." They found a close correlation between society's moral code and the Ten Commandments. But they asserted again and again that a true personal morality evolves from a life dedicated to Jesus' two great commandments. They evinced a mature interpretation of life on several occasions when they insisted that a person should be willing to live a life of tension. To live "in the world and not of it" is a Christian goal which carries the expectation of tension. Civil freedom is a goal not yet achieved but worthy of full-hearted devotion, even demanding cost amounting to sacrifice.

What is religious freedom?

The religious educator finds the subject of religious freedom to be highly complex and challenging. It should not be dodged and it must not be dealt with summarily. How do we balance religious freedom with religious conviction? Can we respect our own commitment to the Christian revelation and at the same time acknowledge quite another expression of faith which is possibly in conflict with ours? Even more acute is the problem pose-



When Negro and white children work and play together in vacation church school or Sunday church school, they soon lose consciousness of differences in color. When leaders come from different races or nationalities, there is no need to talk about world brotherhood.

Hays from Monkmeyer

in the confrontation of a man of deep faith by the man who insists he is an agnostic or an atheist and claims that his personal rights are endangered by any approach of religion.

The Christian Church has an obligation to encourage religious freedom. The educational process has definite means of accomplishing this objective. In the first place, children and young people can benefit by discovering the ways other people worship. For at least five years, all boys and girls of a certain junior department of a Protestant church have had a "standing invitation" to attend the Saturday morning festival service of a nearby Jewish Temple every spring. This visit is preceded by a visit of the Rabbi and some of his pupils to the Protestant church, to see the symbols in the church windows and to hear an interpretation of their meaning.

In another church, a college club invites annually a Jewish layman and a Roman Catholic layman on consecutive Sundays to talk about their faith. These students visit churches and synagogues, attend services, and later ask questions.

A group of young adults in another Protestant church annually engage in a series of meetings entitled: "If I were a Jew," "a Roman Catholic," "a Moslem," "a Religious Liberal." Preparation for these meetings is often extensive and thorough. The presentations include role-playing, dialogues, and psycho-dramas, as well as the usual speeches and papers.

A group of high school students in a weekly club program, led by one of the fathers, prepared a Dictionary of Prejudice. It included words we have all seen scrawled on fences and walls. Section Two was devoted to names like "friend," "brother," "child of God," "good guy,"

"equal in need." The project has obvious faults and weaknesses. Nevertheless it served as a springboard into a lively discussion.

The church influences the community

Christian responsibility for freedom demands that the church exercise its widest influence. It must begin within—with its own members and families. It must begin with young children. The musical comedy "South Pacific" says that if they are to hate "they must be carefully taught." On the other hand, they must also be carefully taught if they are to grow up recognizing that all people, regardless of race, creed, or position, have a potential for dignity and worth. This teaching should include more than talking. It should include normal experience. I knew a teaching staff of a church day school which included among its seven members three white Americans, one American Negro, one Chinese, one Latvian, and one girl from Tehran. These teachers did not need to talk about the important contributions of different backgrounds. They just offered them and the children were blessed.

The church must begin its education for freedom within, but it must also go into the community. It must insist that every person has his own peculiar rights—even the right to fail. It must compel the variety of persons within the community to think, to select, to solve problems, to become articulate, to search after truth. Cowper said: "He is the freeman whom the truth makes free, and all are slaves beside." The Church of Christ has good substantiation for such a claim, for her founder said: "I am the way, the truth, and the life."

When a family is split in its religious affiliation—

When one parent is a Protestant

and the other is a Catholic or a Jew—

What can the Protestant church do to help the family

find maximum joy, fulfillment, and happiness?

Dr. Roy E. BURKHART, Minister Emeritus, First Community Church, Columbus, Ohio, discusses

The church and the two-faith family

MANY A FAMILY today faces the problem of dual religious affiliation; the husband belongs to a church of one faith and his wife to another, and often the children go with one or the other parent. The question that concerns the church is: can the split family, separated before the altar of God, still find maximum joy, fulfillment, and happiness?

In the parish where I served for many years, I knew one split family who achieved an ideal solution. I have known other families who did fairly well, and I have known families where one or both of the partners became cool in their spiritual and religious life. I have known many families where the Roman Catholic member joined our church, for we have nearly 600 former Roman Catholics in our membership. In other cases the Protestant joined the Catholic Church.

I

But before we consider the split family, there are some concepts that need to be clarified. One has to do with the church and what it is. Too often we think of the church in terms of a building or an institution, rather than as a community of those who are seeking to be "in Christ," none of whom has fully arrived. They are en route. They are growing, by the grace of the Lord, from the illusion of themselves, the distortion, the caricature, into the likeness of the God-image, which means that their living is increasingly marked by giving not getting, by caring not ignoring, and by responsiveness.

The church is a fellowship in which the Holy Spirit has maximum opportunity to do his work. We believe his work is to guide people in achieving a family unit in which each baby will be born into a relationship of those who are in Christ. Then he has a

chance to grow naturally into his second birth. If the growth of the members of this beloved fellowship continues, they do not die but are born a third time into the next dimension.

When we think of the church as a community of those who are in Christ, then we ask "Where is the most important place to have a church?" Is it not in the heart? One of the perils today is that people join the institutional church as a substitute for Christian living. This is tragic, for they make the visible sanctuary of the church a substitute for one in the heart. If they are in Christ, the sanctuary is within. If both husband and wife have the sanctuary in their hearts, they can by the grace of our Lord build a church in their house—as Paul describes in Romans 16.

A husband and wife can have a healthy relationship and still not think alike. In fact, if two people do profess to think alike it could mean that one is imposing a way of thinking on another. Often in branches of the Christian Church this is done. However, since not even two leaves of grass are alike, why should we demand that two people think and feel alike? It is not sameness we want; it is union.

Two people can disagree and still respect each other, unless of course one has a need to impose his point of view. If people have such a quality of maturity that they are not concerned over *who* is right but *what* is right, then they should be able to grow into great unity and fulfillment as a family even though they are split in the membership in the institutional church.

After all, the important thing is that the members of the family seek to live by the great commandment which is a part of most religions: "Love the Lord thy God with all thy heart, and with

all thy mind and with all thy soul—and thy neighbor as thyself." As Paul says, "By this shall men know that you have passed from death into life if you love the brethren."

II

Having said this, however, it still is obvious that it is better if persons can belong to one unit of the body of Christ. There is a quality of pain in separation if they do not, if on Sunday morning mother and children go to one church and the father to another. In families of which one parent goes to church and the other does not, the negative influence can become a blight on the family.

It makes for a happier home in most situations if the one who can do with least cost can join the other church, or if they both can join still different church. If husband and wife feel that the real church is in their hearts and in their home, it is conceivable that they may come to the place where they can accept belonging to the same unit of the institutional church.

The reader may be interested in why so many former Roman Catholics are in the church where I was minister for many years. I think there are number of reasons.

We do not expect people to be perfect when they come into the church. Our church is not a community of those who have arrived but of those who seek to grow into the Christian life more fully. There is no coercion nor authoritarianism in our church. The emphasis is not on sin but on salvation. The motive is not to escape eternal damnation but to fulfill the law of life. One is not asked to come to Jesus Christ to escape hell but to come to him because of love.

While we have our creed, and it is a great one, often people have com-



is not sameness we want in a family, it is union. Husband and wife may worship God in separate institutions, but the real church is in the heart. If both are seeking to be "in Christ" they can build a church in their house.

uoma Photos

into our church on the basis of their own creed, their own statement of faith, for we have always been willing to have them start where they are. Some Protestant churches, for example, refuse to christen a baby unless the parents join. We take another view. We seek to create such a meaningful relation with the parents that they will want to join. The Catholic member of the family begins to catch his spirit of freedom and many times is releasing and wholenmaking.

III

I have known one supremely happy split family and I would like to describe my experience with them in some detail. When the couple were married, the wife agreed to the contract that the children would be brought up as Catholics. She made only one stipulation: that if they ever wanted to be Protestant, they were free to do so. She felt that otherwise she would sign away forever their freedom of choice in religious matters, and this she could not agree to do. The father was a devoted Catholic.

The children went to parochial school and Catholic high school, and they grew up in the Catholic Church. The mother belonged to our church and was equally devoted. From the beginning the husband and wife had no need to be judgmental of each other's religion in terms of approval or disapproval. Instead they grew in understanding and appreciation. They soon found that the great elements of their faith were the same. A church was alive in their hearts and it grew increasingly in their house. The father never came to our church except to a men's brotherhood meeting or a lecture. The mother never went to Mass but did share in some activities and social events at the Catholic Church. Often the children came to our church. For a time one of them sang in our choir with the permission of the priest, on the condition that she went to Mass first, and that the minister of our church did not talk against the Catholic Church.

This family developed a real unity in a happy relationship. The children for the most part were secure indi-

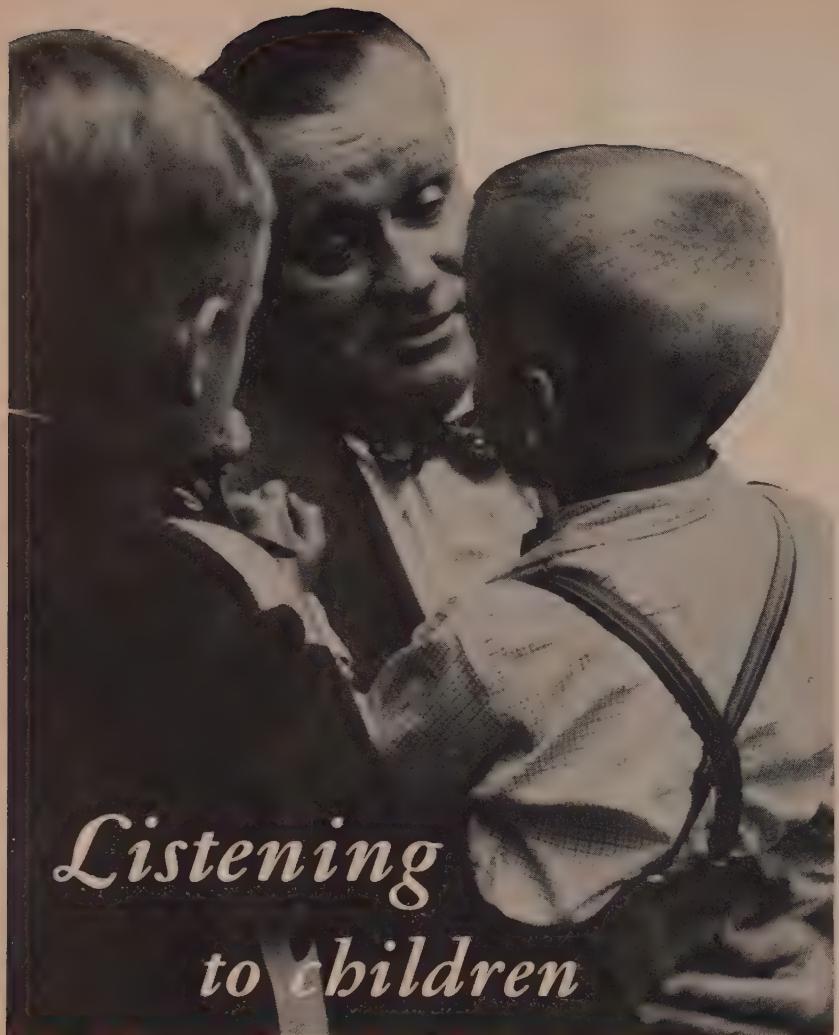
viduals and were adequate to meet the requirements of creative living.

Both the priest and I ministered to this family. When the husband was ill in the hospital, I would call on him. During the mother's final illness the priest also came. The last time I saw her she asked that her body be anointed, which I did. She asked for the sacraments, which I gave to her. Her husband and children were present, and while he did not accept the elements, the children did.

When I left the room and went downstairs, they all went with me, and this is what they said: "We are Catholic and will always be Catholic, but we want you to know that we have deep respect for our mother's church and religion, and we know that she, too, has the real thing."

When we had the service of memory for the mother it was held in the home, and Catholic and Protestant sat side by side. It was a blessed experience of being in Christ.

This family demonstrated for me that a split family can find a whole relationship.



Listening to children

Edward Wallowitch

by Nelle MORTON

Associate Professor of Religious Education,
Drew University, Madison, New Jersey

THE DOOR flew open as Donnie and his cocker tumbled into the living room.

"Mummy! Mummy!"

"Now Donnie, darling, Mother is busy. Take that dog back to play like a good boy."

"But Mummy—" Donnie pulled his mother with all his three-year-old strength. "Billy . . ."

"You'll get over it. Here—divide these cookies with Billy. They're still warm and buttery."

"Billy . . ." but the rest was lost as the mother pushed the child outside and closed the door.

"Mary," said the visitor, "you didn't even listen to Donnie."

"I don't have to. A hundred times a day I hear the same thing. Donnie and Billy both are cute as punch but

they came too close together. They always want me to settle some squabble."

Mary had turned to sit down again when the cocker barked. "Inky! I thought I put you out, too. Here!" But her hand hesitated on the door knob. "Inky! You never acted like this before. Oh! Something must be wrong," she said, rushing out the door.

A neighbor was pulling strangling Billy from the fish pool. "Mrs. Ray, you got a smart young man there in Donnie. I'd never have gotten here in time if it had not been for him."

Listening implies respect

What happens inside of a mother who, in the course of living with her child, becomes less sensitive to his

cries of desperation than she is to the whine of an animal? When a mother claims knowledge of her child's actions before he has presented himself to her, she may have, in essence, rejected him. For to be a person he must maintain his own right to make his approach with each new encounter. The wonder of person-to-person meeting is never known in the presence of prejudgment. Prejudgment merely says: "I know what you are going to say before you say it." The conversation that takes place, then, becomes no more than self talking to self, and never reaches the dimension of actual meeting.

Adults caught in a monotonous routine of days often become dulled to the voices of their children. Parents and teachers—alike preoccupied with duties to be performed even while rationalizing them as "part of the job" or "for the sake of their families"—by-pass opportunities for creative renewal through the approaches of child. On the other hand, adults seeking honestly to keep lines open often are confused by the child's battery of seemingly repetitive questions.

What does it mean to listen to child, or to any person, for that matter? When we listen, we extend to person the courtesy of being attentive and receptive while he talks. We listen when we consider him important enough to be worth the rearrangement of our thoughts, or risk changing our direction, or maybe altering our affections to make room for his intrusion. One has to be secure enough to afford listening—even to child. For listening is more than being quiet in order to hear the sound of words, or to give another a chance to express himself. Listening includes respecting another person as a human being and receiving in trust the gift of himself that he offers.

Listening helps children to grow

If listening involves the acceptance in trust of another person, then it would follow that children need listeners in order to become persons. Children can never be sure of themselves or accept themselves until someone listens to them. A baby may cry out from hunger, or whimper from discomfort, but in the very physical act of being fed and changed, he is assured that he has been heard and that he matters to someone. Listening to a child, then, is more than receiving his articulation at face value. Listening tunes the inner, sensitive ear of the adult to the child's struggle to become, to know himself in relation to his world and his Creator. Respec-

or the integrity of the child's own response to the Word is ever being communicated to him through the community of faith.

"All I ever see of you, daddy, is your belt buckle," drew one father to an eye-level companionship with his small son. The father might have remarked casually: "When you grow up you will be able to see more." But the child had told him that he could not wait until then. "Daddy, we must get together more often," said the same child as his father sat on the step with him.

Sometimes, also, adults are deaf to a child who is crying out in one way or another for limitations which will help him make decisions.

"I want something to eat," said four-year-old Tom, entering the kitchen after having been in bed. His mother offered six or so cold cereals and several cooked ones. Each brought Tom's whine: "I don't want that." Finally, when the mother suggested a sandwich, Tom burst into tears, "I don't want any of those. I don't know what I want." Desiring to satisfy his wants, his mother had listened only to his words, not hearing him ask for limitations within which he could make a choice.

The same problem came clearer in another situation. Both parents threatened to send Tom from the room if he continued misbehaving before guests. When he did not heed, they threatened to send him to the kitchen, then upstairs, then to bed. Deliberately he pushed each limitation and each, in turn, gave way. Again he tried. But the parents did not hear, in the crying, Tom's plea for dependable limitations that would give him some sense of security in his small world.

Children's real questions are hidden

When a teacher listens, not to a child but to what she thinks the child should say or how she thinks the child should act, much distress can follow. Such a teacher may insist on "sharing" at a too-early age and in pushing children to work in groups before they achieve any sense of autonomy from which to relate to others. Erika appeared at kindergarten one morning with a golden pumpkin in her arms. When the teacher insisted she let the other children take turns holding it, Erika emphatically bellowed, "No!" Much persuasion extricated the pumpkin from Erika's clutch and placed it on the table. But no child's hands rubbed its smooth sides that Erika's hands were not there also.

"I wonder what makes Erika so

self-centered," worried the teacher, never troubling to look at Erika as a person. Erika had never known an American Thanksgiving before and she had no intention of giving up her prized symbol of it. Teachers who really listen to a child like Erika hear beyond, "This is mine—and I have a right to keep it," to a little child crying out with her whole self, "This is me, part of me." Sensitive listening can prevent an unauthentic sharing of what children have not before they know the meaning of having.

By the same token parents often confuse a child by giving him answers to questions he has not asked.

"Who is God?" Susan asked her mother, who sent her to daddy. While Daddy sought a simple answer from his fuzzy theological concept, Susan continued, "Is God Dr. Holder when he puts on his robe?" Only then did the astonished parents know that Susan was not asking a theological question at all. She merely wanted to know which one of the persons attending church was God.

"What is it to die?" asked small Paul after snatching his puppy from an approaching car.

"I wonder!" said his mother, leading them both to safety. "What do you think?"

"It's to be deaded, of course," quickly replied the satisfied Paul.

What holds the moon up? Where does the day go? Could God sleep in

my bed? Who teaches the bird to sing? Does Baby have a winder to wind up and make him go? Is today tomorrow? These and thousands of other such questions come daily to the ears of adults. Sometimes they are received by proud parents as philosophical and theological probings. But the adults who have learned to listen hear the child demanding not so much answers as support. Even tiny children are wise enough to pose questions that keep the parents attentive longer than a simple statement would. In his limited world a child does not know how to handle himself in the presence of a strange unknown. He leans on a stabilizing adult who will listen not so much to the literalness of his words as to the state of his being. How like adults, for that matter, who in lostness and finitude need support and fling out their questions to the Universe!

In listening one risks becoming involved. Genuine listening invites change. When a person is received as a person it means his side of the communication is carefully considered. His ideas may be approved or they may be rejected, but in either case meeting has taken place.

Listening involves judgment and change

The communal nature of the church,
(Continued on page 76)

Carew from Monkmyer

Older children, too, need sympathetic listeners, in order to be themselves.



It can happen in the Primary class

by Evelyn Knoll DORR

Primary specialist and writer, wife of the National Executive Director of Allied Youth, Washington, D.C.



A child probably looks up to his primary teacher more than he will to any other teacher he will ever have.

Russell from Monkmeyer

WHAT has taken place when, at the end of a Sunday-morning class, a primary teacher can say with satisfaction: "Today we really had a good session"? What made it *good*?

A successful church school session for primaries is one in which the children are helped to grow in Christian ways through guided experiences of work, play, and worship at their level of understanding. A successful primary session depends most of all on good teaching. Good teaching is the result of good preparation on the part of a teacher in planning the sessions around the abilities, needs, and interests of her pupils.

To meet the primary child's needs and interests, and to make the most of his abilities, the teacher must first understand him—what he is like and what his place is in the overall program of Christian education.

What are primaries like?

Primary boys and girls come to church school on Sunday mornings full of energy, eagerness, and friendly curiosity. They come, too, with the beliefs and attitudes they have learned through nursery and kindergarten years, at home and in day school, as

well as at Sunday school. They come with individual abilities and problems, but with a common need to belong to the group and feel wanted.

Primary-age children are active; sitting still for long is hard for them. Knowing this, the understanding teacher will plan short work-periods and a variety of activities. Moreover, she will know that primaries learn by doing rather than by listening to what the teacher says.

No two primaries are alike. They differ in their mental, emotional, social, and religious development. They differ also in their rate of growth. For this reason it is important that primary classes be kept small—preferably no more than eight or ten—in order that the teacher may get to know each child as an individual and establish warm, intimate relations with him. It may take weeks of patient, loving attention to a child's needs before he can be helped to grow religiously.

Plan for each session

The best way to help primary boys and girls learn about God is to teach them to look for him in their everyday lives, as Jesus did. They need to

be encouraged to try out Jesus' teaching at their own level of comprehension. Out of this step-by-step understanding of what Jesus taught will come a desire to be like him.

When Sally was three, her church school nursery teacher helped her to realize that Jesus was kind and that he loved children. In kindergarten Sally began to associate helpfulness and friendliness with Jesus. Now, in her primary years, the teacher is trying to help her to be more like him in this respect. Thus, step by step, as she continues to grow through meaningful experiences provided by her teachers, Sally is being led to accept Jesus Christ as her Lord and Savior.

In order to provide experiences that will help children to grow in this way, the primary teacher needs to think through carefully what she plans to teach. The teacher who simply reads over the lesson material the night before is not prepared. Each session must be planned as an integral part of a continuing experience.

Basic teaching tools needed in planning the session include an approved primary curriculum, a teacher's manual, and a Bible (Revised Standard Version). In addition, the teacher will want a notebook in which to write



Primary boys and girls come to church school full of energy, eagerness, and friendly curiosity. They are interested in books and are beginning to read.

Hays from Monkmyer

down her plans and later her evaluation of each session. Such factors as size of classroom, number of pupils, and length of session will need to be considered, along with the individual needs and interests of the children.

Teach each child

Janet Allport is a successful teacher and one who never stops growing on the job. Let us see how she goes about teaching her class of eight primary-age boys and girls.

The current study unit is "Jesus, the Teacher." Mrs. Allport loses no time in planning next week's lesson, which deals with God's love as Jesus taught us. In her planning, she keeps the overall theme of the study unit in mind at all times, as well as the purpose of each session.

There is always more available material than any teacher can use in an hour. Mrs. Allport chooses what is best for her own class, bearing in mind the interests of each member. She plans for Johnny who likes to make things, for Susan who would rather draw or paint than anything else, for Mary who loves to read, for George who likes science best, and for each of the others. During the week she

gathers the necessary supplies, familiarizes herself with new activities, and perhaps goes to the classroom to arrange things.

On Sunday morning Mrs. Allport is in the room ahead of the first child. Her hat and purse are out of sight, and she is relaxed and ready for her meeting with the children. The orderly and inviting room suggests that this is a nice place to come to, with interesting and worth-while things for boys and girls to do.

Johnny is the first to arrive. As Mrs. Allport greets him, the session begins. Johnny puts his offering money into the basket and hurries off to see if the seed he planted last week has come up. Excitedly he calls to Mrs. Allport to "Come see!" Together they examine the tiny green shoot under a magnifying glass. Johnny notices that the soil is dry and offers to water all the plants. In a few minutes the job is done, and Mrs. Allport is ready with another satisfying activity for him.

Mary is the next arrival. She explains why she was absent the week before. Mrs. Allport asks Johnny to help Mary plant a seed in the same way he did last Sunday. At this point George comes in with his rock collection, and the teacher expresses pleas-

ure at his wanting to share it with the class.

Thus each child is greeted as he arrives and is given something constructive to do. Besides examining the seeds, the children look at books, put up pictures, and find a Bible verse that will be used later. Mrs. Allport watches for opportunities to give each child special attention. When Linda whispers that her seed isn't growing, the teacher takes a closer look and points to a crack in the soil and to several hairlike roots. Linda is delighted. Together they talk about God's wonderful plan for growth, then bow their heads and give thanks. They have had a moment of worship. For Linda, this is probably the most helpful part of the session. When George and Johnny both want the magnifying glass at the same time, Mrs. Allport helps them find a way of sharing it.

Soon the teacher brings the children together for the story of the prodigal son and to study the teaching picture. The children sit with their teacher in a circle, so that she can look into their eyes as she tells the story. She tells it simply, in everyday English, holding the Bible open in her hands to show the children where the story comes from. After she has finished, she explains that God expects us to use our minds to do right.

The children then start telling of experiences they have had when it was necessary to decide what was right. Mrs. Allport is quick to realize the value of discussion and is always ready to adapt her plans to the responses of the children. In this case the discussion adds meaning to the children's understanding of the morning's Bible verse, which they then use as a concluding prayer: "May the words of my mouth and the thoughts of my heart please thee, O God" (Psalm 19:14, Moffatt).

Getting up from their seats, the children walk across the room to look at the growing seeds again. Some of them recall what they learned last week and note that God's plan for growth is one of the ways in which he shows his love. After these few minutes of relaxation, they all return to the circle to talk about ways in which people show love for one another. Mrs. Allport suggests that they might like to show their love for someone in a special way. She names a project, and the children think of several others. They vote to make gifts for their parents.

They are eager to get started, and Mrs. Allport assures them they may do so first thing next Sunday. She explains that today's discussion took up the time normally set aside for a work period.



Primaries often plant seeds and watch them grow, thus experiencing the wonder of God's plan for growth. This is one of many activities in the primary class.

Clark and Clark

An informal worship service concludes the session. As they sing a familiar hymn together, quietness settles over the group. After the singing, Mrs. Allport reminds the children that God helps us to make right choices and that we can always depend on his love, just as we can depend on our parents' love. In these few minutes of quiet thinking, it is apparent that some of the boys and girls are truly worshiping.

The worship period ends with a short prayer, in which Mrs. Allport asks that each one of them be helped to remember to keep his words and thoughts pleasing to God throughout the week. The session closes as she says goodbye to each child at the door.

Evaluate each session

After every session, Janet Allport writes down a brief evaluation in her notebook. Today's evaluation includes her impression of the session as a whole—the experiences of individual children, the group's initiative in introducing a discussion, individual and group worship experiences. She notes evidences of growth in each child and

ways in which she can foster that growth. She also notes problems and attitudes that seem to be impeding growth, and the need on her part to make better provision for constructive activities to overcome these.

She is critical of her own attitudes and presentation, and is reminded to discuss her teaching experience with other teachers as well as with her supervisor. She remembers, too, that in order to help her children she must get to know their families better, and makes a note to call on one of them during the coming week. At the end of this study unit, she will evaluate the entire unit in the same way.

From the standpoint of teaching techniques, here are some of the reasons why Janet Allport's session was good:

1. Each child received individual attention.
2. The teaching plan was flexible enough to change when the children's response made it seem wise to do so.
3. Activities were varied and of short duration, so as to give the children a chance to move around frequently. This was done because the children's interest span is short.

4. Planned worship was brief and informal, and there was an opportunity for unplanned worship.

Teachers want more time

Teachers often say, "If only I had more time . . ." One hour is very little in which to help children grow to be Christian, especially when part of that hour is spent together with other church school departments. To meet this demand for more teaching time, some churches are expanding sessions to one and a half, two, and even three hours. This makes it possible to enrich the program in many different ways: through creative projects such as dramatizations, rhythmic interpretations, choral work, and original litanies; through visits to church-supported institutions and places of interest related to what is being taught; through opportunities especially at holiday times, for showing concern and friendliness toward others who are shut in or in need. A longer session also makes possible the occasional use of resource persons.

Janet Allport's session might have been expanded to allow the children more time for working on their gifts or for making pictures to illustrate ways in which parents and other adults in the community show love.

The teacher is responsible

It is up to the teacher to do her best at all times and to keep growing. Primary teachers especially need to be aware of their responsibility because of the place they hold in the eyes of their pupils. A child looks to his teacher during his primary years probably more than at any other time in his life. The teacher's influence can be significant.

Teaching is a joyous undertaking, but it is not easy. Good teaching takes time, effort, and endless patience. It also calls for prayer. There are times when the going is rough and a teacher may seriously wonder whether she is getting anywhere. Some children never seem to respond. A hostile or indifferent attitude on the part of one child may result in group behavior that plays havoc with the best plans.

But no teacher has to do her job alone; God's help is ever present. Regardless of whether a church is large or small, whether its teaching facilities are adequate or inadequate, every primary teacher who sincerely strives to help her boys and girls in Christian ways can have that satisfaction. A good primary session is one that gives such evidence of progress in Christian growth.

PLANNING For Better Christian Education Through Buildings and Equipment

To serve the many churches now planning or needing to plan building improvements or equipment purchases, the INTERNATIONAL JOURNAL has recently presented a feature section, PLANNING FOR BETTER CHRISTIAN EDUCATION. Additional copies are available; see coupon on page 76.

the development of a Unified Curriculum for the congregations made up of persons on military bases, is an outstanding example of ecumenical cooperation. How this came about is explained by a Chaplain who is one of the members of the committee which selects and edits the materials used. Chaplain Gerhardt W. Hyatt of the Office of Chief of Chaplains, after reading this article, wrote that more attention should be given to the work of the Curriculum Committees of the National Council of Churches: "It is not likely that the curriculum would have materialized in its present successful form if the Council had not assisted so generously," he wrote. The subcommittee responsible for this work is still actively advising the Armed Forces Chaplains Board on the Unified Curriculum.

THERE is a growing concern for religious education in the Armed Forces of the United States. Army, Navy, and Air Force chaplains are cooperating to provide military personnel with opportunities for religious development.

World War II marked a turning point in the role of the military chaplain. The chaplain had long been accepted as the leader of worship for his regiment or battalion. He was also their pastor and teacher. After Pearl Harbor, he wrapped all these duties into a comprehensive package, added administration, and became a member of the commanding officer's staff. Thus the chaplain came into his own as the spiritual leader for military headquarters as well as for the fighting troops.

After the reduction of the Armed Forces in 1945, chaplains took an objective look at their parish. There were more troops than before World War II and more and larger families, so that the congregation, instead of being predominantly male, was very much like a civilian congregation. This new military congregation was a cross section of America, but it lacked local customs and mores. Members recognized that they were close to being religious illiterates. Not only did they want their children to learn about



Religious education in the Armed Forces

by Chaplain (Colonel) Wallace M. HALE

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member of the Armed Forces Chaplains Board



Public Information Office, N.A.S.,
Oceana, Virginia Beach, Va.

leadership education for teachers in church schools on military bases is rapidly spreading. The pictures show two classes, one (above) on "Improving the Church School," and the other for teachers in the nursery department.

their faith; they themselves wanted to know more about it.

As a result of this new interest in religion, the traditional Armed Forces Sunday school is now being developed into a well-rounded religious education program. (In the military we use the term "religious" rather than "Christian" because each chaplain is responsible for providing Protestants, Catholics, and Jews alike with opportunities for religious education.) The old-time Sunday school, for children only, is giving way to modern organization, administration, and a comprehensive program to meet the educational needs of all ages throughout the week. Armed Forces chaplains spearhead and administer the expanded program, which is now established and accepted in all military communities. To understand and appreciate this new development, it is necessary to recognize the many individual and group factors that have been responsible for its growth.

The pew has come alive

People everywhere are asking questions about God. When they do not receive satisfactory answers from their appointed leaders in the church, they ask elsewhere. Among military personnel, as among civilians, there is an impatience with trivia. People detest "frosting" that serves as camouflage. They are asking serious questions and demand serious answers.

Adults are now ready to study; they resent being talked at or talked over. Young people, too, are concerned with what they hear and see, and are asking for guidance in understanding the implications and applications of their faith. Affected by this aura of concern, children are maturing in an atmosphere which provides motivation for learning about God and his will for their lives.

This same concern is evident in the Armed Forces. There, too, the pew has come alive. Parishioners seek to make religion a seven-day-a-week affair. They are anxious to know and follow God's truth, and are finding in the new religious education program, under the leadership of the chaplain, much that speaks well for the future of spiritual progress in the United States.

Chaplains learn to cooperate

When the idea of a comprehensive religious program was first discussed, there was naturally some resistance on the part of chaplains because of their specialized training, their background in different faiths, and their freedom in administering their own

programs. Among the Protestants, it was the diversity of denominations that was the root of the problem. The complications involved in any attempt to devise a curriculum acceptable to Presbyterians, Lutherans, Episcopalians, Methodists, Southern Baptists, and members of the Pentecostal churches—to name but a few of the denominations represented in the Armed Forces—were tremendous.

A breakthrough did not come easily, but the project was finally launched. The Armed Forces curriculum is now in orbit, though at times its course is slightly erratic. Chaplains have come to accept religious education as one of their major responsibilities and to accord it the same importance as public worship, pastoral care, moral guidance, community and humanitarian services, and religious administration. The novice is apprised of this total mission early in his career and is trained to serve effectively in any area to which he is assigned.

The recognition of the Armed Forces chaplaincy as a constructive agency led to the relaxation of individual tensions and became the basis for cooperative effort among religious groups such as had never before been seen in the military. Catholics, Protestants, and Jews worked side by side, each maintaining and developing his own religious integrity, yet appreciative of the spiritual needs of each member of the military organization and of each dependent. A policy of religious cooperation without compromise progressed further here than at any time in the world's history, and is being continually pursued.

Within this climate, chaplains representing each faith, with the necessary backing of their church agencies, began a conscientious exploration of their mutual interests and attempted to determine "acceptable grounds" for developing a joint program that would accomplish the best results for God. Religious education logically became a major area of emphasis because it reflected the greatest need and the best hope for cooperation. Looking at the overall problem, it was immediately recognized that any unified curriculum would have to be divided into Catholic, Jewish, and Protestant areas. A series of lessons developed by Major Clarence White, United States Army chaplain, received the imprimatur of the military ordinariate for use in all Catholic services. The Jewish Welfare Board sought the concurrence of major Jewish bodies in their efforts to develop a unified curriculum for Jewish chaplains. It was the Protestant curriculum, however, that presented the greatest problems—problems that have never been re-

solved by American Protestantism

Protestants get together

The Armed Forces Chaplains Board highest cooperative link between the various chiefs of Army, Navy, and Air Force chaplains, designated a committee to study the possibility of a unified Protestant curriculum. The committee turned for advice and help to the General Commission on Armed Forces Chaplains and Personnel, to the National Council of Churches Committee on Curriculum for Emergency Areas, and to various denominational leaders. Mr. John Ribble of the Westminster Press, Philadelphia, was secured as administrative consultant. Miss Mildred Magnuson, responsible for curriculum development in the National Council, and Miss Merle Easton, Editor-in-Chief of the Division of Christian Education of the Congregational Christian Churches, were asked to advise on curricula for children and youth, respectively. The Reverend William A. Anderson, Jr., of the Presbyterian Church U.S., was adult work adviser. He was succeeded by Dr. Fred E. McQueen, of the United Church of Christ (E and R). More recently authorities from Southern Baptist and Lutheran denominations have been secured to help with curriculum materials and long-range programming for weekday religious education and leadership training.

The first Unified Protestant Sunday School Curriculum for Armed Forces was offered in the fall of 1954. It was a collection of the most appropriate materials chosen from published denominational curricula, since the chiefs of chaplains had no intention of publishing a curriculum especially for military use. The Protestant Church-Owned Publishers Association accepted responsibility for distributing the materials through the Methodist Publishing House in Nashville, Tennessee. Their agent, Mr. Sewell Jackson, is doing an effective job of distribution "to the uttermost parts of the world." In May 1959 the efforts of those who have contributed their time to make the Unified Curriculum a success received special commendation from the Department of Defense.

There are problems but also hope

A major problem that remains is the lack of proper training for teachers in the Armed Forces religious education program. Accordingly, pilot teacher-training seminars were conducted in 1958 and 1959: at Fort Bragg, North

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WHEN adults join the church, should they be required to take a course of instruction in preparation for this step? Children and young people who enter the church on profession of faith usually first attend a "membership class." Whether adults should receive the same type of instruction is a matter about which there is wide variance of opinion and practice.

I discovered these differences when making a survey of practices of church membership instruction in the United Church of Christ, the newly united Evangelical and Reformed and Congregational Christian Churches. Local church leaders were often at opposite poles in their thinking. Some favored an organized program of membership instruction. They said that the church should be more strict in screening prospective members and in training them for membership. Others maintained that if one accepts Jesus Christ as Lord and Savior, and indicates this publicly before the altar as he joins the church, he has fulfilled the requirement for membership in the church.

To be sure, the instruction class is only one phase of preparing adults for church membership. Adults who plan to join the local church are prepared through attending the worship services, through the counseling and calling program, through Christian literature, and through the friendships and fellowship they experience as they participate in various church activities. However, without an instruction class there would seem to be a real void in the areas of factual knowledge as well as interpretation regarding history of the church,

When ADULTS join the church

Should adults, like children, attend a preparatory class in church membership?

by Gilbert F. BUMB

Minister, St. Andrew United Church of Christ
(Evangelical and Reformed), Louisville, Kentucky

Christian beliefs, and biblical understanding.

When should instruction come?

The usual practice is to gather prospective members into a class prior to, and in preparation for, membership in the local church. A person's decision to join a church usually comes before his enrollment in the class. We may then ask, "If a person has been moved by the Holy Spirit to accept Jesus Christ as his Lord and Savior, and he wants to join the Church, should he be asked to wait until after instruction before he can join the local church? Or should he be received into membership in the local church and then be instructed?"

But we need not think only in terms of one or the other. Why not provide

an instruction period both before and after one joins the local church? A brief study of our Christian beliefs, the work and history of the denomination, and the history and program of the local church may be presented prior to one's joining the local church. Afterwards may come a more detailed consideration of our Christian beliefs, general church history, and Bible study.

Who attends the class?

Should all newcomers be expected to attend a course of study? Many local churches hesitate to require such attendance of all new members, especially those joining by letter of transfer from another church of the same denomination. While the course

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Traditionally the pastor does most or all of the teaching in a membership class. But local church laymen may well present

the history of the local church and its organization and constitution. Elders may also present possibilities for service.

Janson Studio



James R. Luce, new Business Manager

James R. Luce Joins Journal Staff

WE ARE HAPPY to be able to announce that Mr. James R. Luce has been elected business manager of the *Journal* to succeed J. Martin Bailey, whose resignation was announced in the June issue. Mr. Luce was elected by the General Board of the National Council of Churches at its June meeting and has already begun his work. He is a layman, active in the Augustana Lutheran Church of Staten Island, New York. He was advertising production coordinator in the New York office of Montgomery Ward and Company for seven years, a department head in the Staten Island store for Sears, Roebuck and Company, then advertising representative for the Staten Island Advance, a daily newspaper, for over four years. Mr. and Mrs. Luce have a daughter ten years old and three sons, eight, six, and four years old. Mr. Luce has been a trustee, a deacon, and president of the men's club in his local church, and is financial secretary and teacher-at-large of the church school. The *Journal* was fortunate in securing Mr. Luce in time for him to work with Mr. Bailey for several weeks, benefiting in this way from the experience his predecessor had accumulated during his six years on the *Journal* staff. Mr. Luce is looking forward to meeting denominational and council leaders and picking up the fine associations which Mr. Bailey has had with them.

A. L. Roberts

(Continued from page 19) may be of value to them, such persons perhaps may be expected only at sessions concerning the local church.

Is the membership class also open to persons of long-standing membership in the local church? Why not? There may be those who want their thinking refreshed, or perhaps they never had the opportunity to attend such a class. An open invitation in the church bulletin, including an announcement of the topics to be con-

sidered, week by week, will allow members to select those sessions which will be most helpful for them.

The primary purpose of instruction

The church membership instruction may have several objectives: to increase the new member's general Christian knowledge and strengthen his faith; to acquaint him with the local church as well as the Church Universal; to help him develop Christian character and regular habits of study, worship, and Christian stewardship. Specific goals of an instruction program may vary from church to church. The church need not seek to teach new members everything there is to know about the Christian life; rather, it must seek to teach some of the fundamental principles involved in living as a follower of Jesus Christ. It is impossible to include in an instruction class everything that Christians believe about God and his saving activity, but it is important to include the basic doctrines of the Church. We can never include all of the history of the Church and of the denominations, but it is possible to include selected portions of the history of the Church, of the denomination, and of the local church. The instruction class provides an opportunity to lay a foundation upon which to build, a foundation which otherwise may be lacking.

What shall be included?

The basic foundation for meaningful church membership may include several general areas of study. Foremost among these might be the area of Christian understanding, including a study of Christian beliefs, how the Bible came to be, the message of the Bible, Christian worship, the meaning of prayer, and the significance of the sacraments. Perhaps about fifty per cent of the total time spent with adults in a membership class should be concerned with this area of Christian understanding.

Another general area for instruction is that of the history of the Christian Church. It should include general church history, the Reformation, Protestant-Catholic differences, the development of denominations, and the recent trend toward ecumenical cooperation.

A third general area of concern is the denomination with which the local church is affiliated. A brief history of the denomination, a scan of its organizational pattern, and a study of its program are helpful to new members. A church member should know what his denomination is doing in the fields

of education, missionary work, social action, and help for the sick, the aged and the handicapped.

A fourth area of interest is the local church itself. Study of the local church should include its history, its constitution and by-laws, its organization, its program of Christian education, its worship, its benevolent program, its fellowship groups, its composition in terms of the people it serves, and the individual's place of service within the church.

Other valid areas of concern for a membership class include: living as a Christian in one's everyday life; the stewardship of one's time, talents, and possessions; and the meaning of church membership. Local situations may call for study of still other special areas of concern.

What materials should be used?

Many denominations publish materials for use in church membership classes. Denominational departments of Christian education are in a position to recommend materials to the local church, or to refer the request to the department of adult work or of evangelism. It is well to survey the materials carefully and to select those which will be most helpful for a particular class. The selection of textbooks, pamphlets, charts, and filmstrips for use in and by the class will depend upon the nature of the instruction and the study requirements of the course.

It is advisable to have a textbook or guide of some kind which the members of the class study at home. Selected outside reading assignments provide valuable background information. Bible passages that relate to Christian beliefs should be studied. Pamphlets on the meaning of church membership, Christian beliefs, and family devotions are helpful, both for study related to the class and for future reference. Copies of the local church constitution, the denominational newspaper or magazine, and various local and denominational interpretative pieces are valuable for the new member's home use. A portfolio given to each family or member of the class can help the family keep materials together and readily available.

What methods are effective?

How will the subject matter be presented in the class sessions? Some combination of lecture and discussion is most commonly used. But the use of several methods is to be preferred over the use of one or two.

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THE BRASS RING

Television series for young adults

To be televised "live" by NBC network on Sundays, September 11, 18, 25, about 5:00 P.M., Eastern time, over

Frontiers of Faith,

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Check local NBC channel to find whether this series will be carried "live" or as a delayed program. Your inquiry and promotion of audience will encourage the hesitant station to show the tapes.

Organize groups to see these plays.

Begin promotion now.

Send for folder "The Brass Ring" from your denominational adult office, or from the Department of Adult Work, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

The BRASS RING

A new television series for young adults

by Charles Harvey McClung

Associate Secretary, Department of Adult Work,
United Presbyterian Church in the U.S.A.,
Philadelphia, Pennsylvania

memorable moments for the audience of *Look Up and Live*. It should not be assumed, however, that Mr. Baker is abnormally fascinated by the so-called "beatnik" culture. He is a keen observer of people, both church and non-church, and his characterizations have the ring of reality.

The three thirty-minute episodes will lift up such questions as: (a) What challenges confront individuals in a world that glorifies organizations? (b) How can young adults differentiate between the valid and the superficial, between a false lure and an opportunity for Christian discipleship? (c) How can rebellion be Christian rebellion?

These are timely questions. In our day, credit for making new discoveries goes usually to the corporation paying for the research rather than to the individual who had the idea. Also,

such rewards as sophistication, financial success, and sudden popularity seem to today's generation much more real and satisfying than living up to a moral code imposed by an apparently irrelevant religious heritage.

There is much evidence to indicate that many church young adults now find irrelevant the concepts nurtured in them in the name of Christianity. They may not proclaim this openly; they may push down their feelings of rebellion in a rush of socializing or business activity. Unlike "beatniks," they do not rebel obviously, but rather conform cynically to materialistic standards and goals. Fearing social disapproval, "our" young adults may attend worship more or less regularly, hoping to find the mate who will "be true," or perhaps to get that "lift"

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The Adult Christian Education AV-TV Committee of N.C.C. at work on the script for "The Brass Ring." Mr. McClung, the chairman, is at the head of the table.

What about children's choirs?

by Vivian Sharp MORSCH

Director of Christian Education,
Westminster Church, Piqua, Ohio; author,
The Use of Music in Christian Education



Mothers take various responsibilities, including provision and care of robes

ATREND of impressive proportions is toward an increasing number of children's choirs. They come in all varieties—large, small, informal, highly regimented, of mixed ages, or closely graded.

Many large churches have several choirs for children. Some even organize preschool children into a "cherub" choir and on special occasions take them into the sanctuary for the Sunday morning service. Primary children are sometimes organized into a kind of "junior" junior choir, practicing the routines and techniques of the junior choir, though on a simpler scale. Their goal seems to be performance in the church services.

Since this kind of choir seems to be increasing, there is good reason to examine our practices in the light of child development, and to define the purposes of children's choirs in the church.

Preschool children are predominantly individual in their reactions and expressions. They tend to enjoy music, each in his own way, and are in danger of having future pleasure in choir participation spoiled for them by too early exposure to organized choirs.

Children really are not ready physically, emotionally, intellectually, or even socially, for formal choir work until they are about nine or ten years old. This is usually in the fourth grade. Third-grade children may be ready for the group experience of choir, provided it is not too formal. They are not ready for a choir that

demands reading skill.

A singing choir is a highly concentrated kind of group experience. Success depends upon the ability of the members to become a unified group. Regular participation in worship services (monthly or bimonthly) should be left to the boys and girls who are old enough to be part of a shared worship experience by contributing their music. Children's choirs should never be exploited for the sake of bringing out a crowd of parents to the services. It is far more important that the choirs help children to grow in their ability to use music as a means of spiritual and emotional communication.

Children can be prepared for choirs

Long before a child is ready to be a good junior-choir member he can enjoy music experiences of many kinds. Children who have had natural and free experiences with music make very good choir members, when ready. From their earliest years children should associate "church" with pleasant sounds, starting with the warm speaking voice of the teacher.

Learning to listen is an important part of learning to sing. Very young children can start to learn tone discrimination by listening to music thoughtfully. The music corner in the children's departmental room should include a phonograph and a record library. There are delightful recordings of songs appropriate for this age, sung by women with clear head tones,

suitable for children to imitate. The children learn to listen to the story that the music tells. They may dramatize the story or express it rhythmically through running, skipping, or dancing. Toy percussion instruments played with recordings add the joyful expression of rhythm. A young child who learns to express the rhythm of music with full bodily movement gains an important foundation for meaningful musical expression.

The use of musical instruments, especially percussion instruments, expression through bodily rhythm, and spontaneous composition of original melodies, are all valuable means of helping children express their own religious feelings through music.¹

Singing is usually the earliest form of music expression. The song leader need not be a professional musician to help young children to sing happily and to use songs for expressing their feelings and thoughts in an unself-conscious way.

Since there is not much time in the regular church school period for creative music activities, some churches offer extra music opportunities to children too young for junior choirs in "music experience groups," which are held at some other time than the church school hour. These groups will probably be for the first- and second-

¹For development of these ideas, for much practical help in all phases of music education in the church, and for bibliographies, see Mrs. Morsch's book, *The Use of Music in Christian Education*, published by the Westminster Press, 1956, at \$3.00.



The teacher introduces a group of kindergarten children to a new autoharp.

grade children. Groups should not be large—not more than ten children to one adult leader. Their purpose is to furnish growing experiences with music for the children, not to prepare children for public performance. However, there is no harm in allowing the boys and girls to share in family festivities of the church, even when in the church sanctuary, if they occur only once or twice a year. Even then the emphasis must be on participation as part of the church family, rather than on performance.

If the "edge" has not been taken off by a formal singing choir for preschool or primary children, the junior choir should be a unique and rich experience. The junior age is a perfect

time for a first choir experience. The boy or girl is now in a stage of development in which he likes to be part of a "gang." He is energetic, enthusiastic, and capable of real skill.

The junior choir has high goals

What are the purposes of a junior choir? These are some of the things that seem worth striving for:

The awareness that the Christian religion is one of joy. The attitude of the leader toward the children, toward the music he shares with them, and toward the common task, should communicate the joy of the Christian faith.

A musical vocabulary for express-

ing thoughts and feelings. The songs learned in the choir may be drawn upon at any time a child may wish to express his religious thoughts or feelings. They may also serve as a pattern for original expression.

The pleasure that comes from sharing music with one's peers.

The ability to produce good music well. In a choir a child should learn the economy of doing his best in both quality and quantity. Nothing less is worth his time. Nothing else brings satisfaction, beauty, and joy.

The exercise of Christian discipline. The good production of good choir music depends on faithfulness, dependability, careful practice, sharing the task, sacrifice of personal pleasures, and all the disciplines which music teaches so well. These disciplines also make Christian character.

The understanding of worship and the ability to participate in corporate worship. When a junior choir takes part in the church worship service, it must do so in an attitude of worship. The appearance, entrance, and seating arrangements should never call attention to the choir in any manner that distracts the attention of the worshipers. Robes should never be gaudy. The length and type of service should determine whether the children should stay to the end. If the service holds within the limit of an hour, and the children do not sing too many times in the year, they may stay.

Stronger faith through increased theological knowledge. Hymns are one of the most important teaching media. Only hymns and anthems whose theological concepts are acceptable to the church should be taught. This definitely limits the repertoire that can be used with children's choirs. Because a song is "pretty" or "catchy" is not a reason for teaching it. The idea must be



Primary children are too young for formal choir work. However, those in special "music experience groups" may share in family festivals in the church, provided the emphasis is on participation with the family.

Clark and Clark



George H. Davis

A record player helps young children learn to listen, an important part of learning to sing.

appropriate, be phrased in good poetry, and be set to good music.

A warm relationship to God through Jesus Christ. This purpose is peculiarly served by good church music.

Preparation for participation in church services should never be so pressing that it becomes impossible to include the other elements of a well-rounded choir program, which help to achieve all purposes of the choir—those that help boys and girls to grow spiritually, as they grow musically.

Who is responsible?

How does a children's choir come into being? Who should be concerned with its organization, purposes, and procedures? Certainly the minister and the governing body of the church are ultimately responsible for the music program of the church. The appointment of a small music committee does not relieve the official body of responsibility for making sure that worthy purposes and policies govern the music activities.

Unless the children's choir program is kept in good relation to the total program of Christian education, there is grave danger that the choir may become a detached organization. The other children's workers may even suspect the choir of unfair competition. The music committee should therefore include someone thoroughly familiar with the goals and methods of the church school, and this person should report regularly to the board of Christian education.

The members of the music committee should study the music pro-

gram of their church, evaluating its quality, its relation to the life of the entire church, and the adequacy of the leaders of music to carry on a significant music program. Those who lead choirs and other parts of the music program must not only meet musical standards, but must also be able to communicate Christianity through attitudes, words, and deeds.

A music planning committee is concerned with much more than choirs. It must know the ages and groups best served by choirs, and also be willing to provide other types of music activities which, when thoroughly integrated into the teaching program, will reach all of the children. The committee must also decide if the musically skilled leaders are to spend all their time on choirs, or if they are to be in charge of the "music experience groups" and be consultants on music used in the church school. If the teachers are helped to understand that choir and other musical activities are instruments of Christian education, they will be more likely to cooperate with the music specialists in an enriched program for the children.

What can parents do?

Parents, too, must know the important purposes of children's choirs. When the parents are "pulling" for the program, the director is fortunate. At the opening of the school year the music program should be presented as a part of the total educational program to all the fathers and mothers of junior children. This will help them think of the choir as an added musi-

cal opportunity, not a detached and exclusive organization for the special few who happen to have exceptional talents.

After the choir has been organized there should be a meeting of the mothers of the members. At the meeting the basic educational philosophy and procedures of the choir are explained. The mothers are asked to share in "mothering" the choir. The duties are suited to the particular situation. Choirs that meet after school will need refreshments, which the mothers may provide, in turn. The choir is to be robed, a robe committee is needed. Some choirs need a transportation committee. The more parents become involved in doing things for the choir, the more their support is won for it.

The director is important

The good director of a children's choir faces a dilemma. He realizes his responsibility to children as individual persons, no two of whom are alike and no one always the same. He wants to help each child develop to the best of his ability. At the same time he has to deal with children in groups, and sometimes these groups are so large that he cannot know each child well. While sensitive to each child as an individual and a growing person, he must at the same time move toward the achievement of the goals of the choir.

It is important that the choir director be aware of the curriculum theme the children are studying during the year. He can often select music that will give added understanding to the church school session. Hymns used in the department and in church worship services may receive some attention in the choir rehearsals. If the director finds that the standards of music in the church school and church are inferior, he must try to raise the standards of taste. This can be done in part by his own selection of music for the choirs. He must select only music of high musical standards, good theology, and good poetry. In addition, of course, the music must be suited to the age group singing it.

Music is an important part of the Christian education program. A broad range of musical experiences should be provided to the young children both on Sunday morning and at other times. In the growth process there comes a time when children are ready to join a singing choir. These children's choirs can contribute richly to the spiritual and musical growth of the children. They are most successful when considered an integral part of a broad music program for the church.



What Larry brought to Sunday school

by Marian L. KUNS

Church school teacher; wife of the pastor of the Townview Church of the Brethren, Dayton, Ohio

LARRY was four years old. He had a friendly round face and large brown eyes. He was big for his age and towered above the other four-year-olds in his nursery class.

Among the Sunday school teachers and parents of the other children, Larry was a frequent topic of conversation. Several parents had expressed concern for the safety of the children because of the way Larry behaved.

"You simply must speak to his mother," one parent told Mrs. Lucas, Larry's teacher. Probably the most frequent comment was, "What that child needs is a good spanking!"

Mrs. Lucas was worried about Larry. And after talking with her, she knew Larry's mother was worried too.

There were certainly reasons for everyone's concern. As soon as Larry got to the classroom, he went into action. Within a few minutes the room looked as though someone had stirred its contents with a spoon.

Larry darted from one activity to the next, upsetting or spilling the materials, blocks, and toys. He slowed down only long enough to hit, kick, or push another child. Frequently it was necessary to remove Larry from the room.

Mrs. Lucas had begun to dread Sunday mornings when she enrolled in an interdenominational training class on understanding children. One of the requirements for the course was a thorough study of one child.

Mrs. Lucas chose Larry. She tried to learn all she could about him. Larry's mother cooperated willingly. In

about six weeks, Mrs. Lucas understood why Larry was so poorly adjusted socially. His parents were having marital difficulties that created a most unwholesome emotional climate in the home. His father yelled at his mother. His mother threw things.

Larry's parents also expected him to be a "little adult" at home. They were "on him" constantly. He had little or no freedom to explore or to develop his own personality. And he had no playmates.

Mrs. Lucas was wise enough not to try to solve this family's problems. Instead, she convinced Larry's parents that he should be taken to a child-guidance clinic. The clinic was able to help both the child and his parents.

When a series of tests was given to Larry, the doctors discovered that he was an unusually bright boy. His behavior in Sunday school changed after Mrs. Lucas suggested that Larry be promoted from nursery class to a kindergarten class. In about two years he progressed from a very unhappy, destructive child to an eager, happy boy.

Through her study, Mrs. Lucas had learned an important concept. She learned that the whole child comes to Sunday school. Everything that happens to a child affects him in one way or another. All of his experiences contribute to his personality. He brings with him his likes and dislikes, his interests and fears, as well as a myriad of other factors, each of which contributes to the whole person that he is.

She realized how important it is to know each child in the room well enough to be able to teach the whole

child.

A teacher once told me of a situation that could have been prevented if she had known her children better. On the Sunday before Mother's Day she suggested that each child present his mother with an envelope of tickets entitling his mother to special help and odd jobs. One such ticket read, "I promise to wash the dishes whenever mother hands me this ticket."

Most of the children had little or no responsibility in the home and were delighted with Mrs. Thompson's suggestion. Jane's mother, on the other hand, expected a great deal of her. Washing dishes, dusting, and taking care of a little sister were part of each day's activities. So Jane was not at all eager to commit herself to more work.

Mrs. Thompson did not know this and insisted that Jane prepare her work tickets. Jane did so grudgingly, but after the class had left, Mrs. Thompson noticed an envelope lying behind a potted plant on the nature table. Inside she found Jane's work tickets. It wasn't until weeks later, when Mrs. Thompson called at Jane's home and became acquainted with her mother, that she had any idea what had motivated Jane's behavior.

Another teacher told of an experience she had with a class of kindergarten children. She had made a statement that God's love is like your parents' love. There followed a pause, after which, "I HATE GOD!" filled the room.

(Continued on page 75)

What and Where is

by J. Carter SWAIM

Director, Department of the English Bible,
National Council of Churches



HALF A CENTURY ago, a famous evangelist habitually denounced clergymen who had grown so effete that they talked about Hades instead of Hell. More thorough knowledge of the Scripture might have acquainted the evangelist with the fact that Hades is one of three terms used in the Greek Testament, each of which is rendered Hell in some of our versions. Since each of these words has its own distinctive background, English readers are obviously entitled to know the differences among them and where the several terms occur. The Revised Standard Version, either in text or footnote, makes it clear in each instance which Greek word is used.

The term transliterated Hades is derived from the Greek verb "to see" plus the alpha-privative, making it a negative. Hades is, literally, the unseen place. As such it is used as the equivalent of the Old Testament Sheol which described the abode of the dead, a place where departed spirits all alike lead a joyless, inane existence. Using the term as he did without explanation, Jesus must have by it conveyed to his hearers a picture of the dead "in a land of darkness and forgetfulness, cut off from knowledge of affairs human and divine." Although Hades is the equivalent of Sheol, the Greeks had used it in stories about their gods. Hades was the name given to the lord of the underworld, brother to Zeus, king of the gods, and to Poseidon, god of the sea.

Among the Greeks, another name for Hades was Pluto. Pluto's character was described as fierce and inexorable. Of all the gods, he was the one most hated by mortals. The sacrifices offered to him consisted of black sheep, and the person who offered them had to turn his face away.

Being in charge of the underworld, Pluto is the god of mining and of minerals, and so also of wealth. Dante makes Pluto the only one of the powers of the Inferno who cannot speak intelligently. Because he seemed to distribute his favors so indiscriminately, he was represented as blind—which is something for the plutocrats to think about!

Hades occurs four times in the Gospels. At Matthew 11:23 Jesus, upbraiding the cities of Chorazin and Bethsaida, says that "it shall be more tolerable on the day of judgment for Tyre and Sidon than for you. And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades." As headquarters for Jesus during much of his public ministry, Capernaum was indeed exalted, but the reference here seems to be to self-exaltation—perhaps the kind of self-exaltation which made it oblivious to the presence of one who was "gentle and lowly in heart." Because of its pride, Capernaum could expect no better fate than that which had overwhelmed the cities of the plain, Sodom and Gomorrah.

We find Luke 10:15 also citing the judgment upon Capernaum: "You shall be brought down to Hades." Some have seen a fulfillment of this prophecy in the terrible destruction inflicted by the Romans upon the city. Josephus tells how the shore was strewn with wrecks and putrescent bodies, "insomuch that the misery was not only an object of commiseration to the Jews, but even to those that hated them and had been the authors of that misery."

In Matthew 16:18 a phrase usually translated "gates of Hades" is rendered in RSV by "powers of death," an interpretation picturing the strongly

entrenched character of the powers of evil. The figure of the keys occurs again in Revelation 1:18, where the Son of Man says: "I have the keys of Death and Hades." Here the reference is to the prison-house of the dead. In Revelation 20:13f, Death and Hades, like the sea, give up their dead. Death and Hades are personified and are represented as themselves "thrown into the lake of fire."

Finally, the remaining use of Hades in the Gospels is in the story of the rich man and Lazarus. Hades there is represented as within sight of Abraham's bosom. Since this is a parable, the point of which is that the hard of heart would not be converted even if one should return from the dead, it is doubtful whether anything can here be inferred regarding either the geography or the climate of the under-world. The word Hades occurs twice in Acts (2:27, 31), in passages which quote Old Testament references to Sheol.

The second New Testament word rendered by Hell had antecedents, too, in Greek thought. In the Iliad, Tartarus is a place beneath the earth reserved for the rebel Titans, as far below Hades as Heaven is above earth and closed by iron gates. It was there that the Titans were imprisoned when they lost out in their conflict with the Olympic deities. The Titans were twelve in number, six sons and six daughters of Uranus and Ge. Another group of sons of Uranus, the Hecatoncheires, or hundred-handed ones, Uranus threw into Tartarus. At this the Titans rebelled, and one of their number, Chronos, gained the throne. He succeeded in crushing the rebellion and hurling the others down into a cavity below Tartarus. At II Peter 2:4 (cf. Jude 6), Tartarus is used to describe "the intermediate scene and condition of penalty in which fallen angels are held, in chains of darkness for the final judgment."

The third New Testament word translated Hell, the one which occurs with greatest frequency, is Gehenna. Found a dozen times in the New Testament, eleven of these instances in the Synoptics, the word is not found in John, Acts, or Revelation, and in no epistle except James, where, in 3:6, it is said the tongue is "set on fire by Gehenna." Found in all three Synoptics and in the tradition common to the first two Evangelists, it evidently

forms a part of the primitive report of Christ's words.

Gehenna was the name of a place which had a geographical location, not in the underworld but on this very real earth. It is the Greek for *ge ben hinnom*, or valley of the Hinnom, located quite near Jerusalem. It is a deep and yawning gorge, representing a descent of 670 feet, south and west of the Holy City. Water is never found in it. It was a place which in early days acquired an evil reputation. From II Kings 23:10 we learn how the good king Josiah "defiled Topheth, which is in the valley of the sons of Hinnom, that no one might burn his son or his daughter as an offering to Molech."

Human sacrifice had once been carried out here, and Topheth evidently was the burial place for those whose bodies had been offered up to Molech. After Josiah had condemned the practice, the locale was regarded as hopelessly polluted. It became the garbage dump of Jerusalem—which it still is. It was turned into a receptacle for bones, the bodies of beasts and animals, refuse, and all unclean things.

At Mark 9:48 Jesus warns against being thrown into Gehenna, "where their worm does not die, and the fire is not quenched." Worms and smoldering fire are characteristic of refuse heaps all over the world, and Jesus' picture here is of being discarded on the garbage dump of the universe. Jews regarded it with revulsion and in rabbinic literature Gehenna became the symbol of horrible destruction. Gehenna, the rabbis said, had three doors and seven names. It was one of seven things created before the world, and ordinary fire has but one-sixtieth the heat of the fire that always rages in Gehenna.

It is evident that Jesus uses the most horrible picture of the destiny that awaits those who never really begin to live, those who never open their hearts to the outpouring of God's love. The fire never goes out—the Greek word is our English "asbestos," something that can never burn up.

It is worth noting in this connection that fire is an instrument of cleansing and purification as well as destruction. The ultimate reference, perhaps, may be to the altar-fire concerning which, in Leviticus 6:9, it is said: "the fire of the altar shall be kept burning." Does this mean, as Swete suggests, "The fire which devours sin belongs to the eternal order, and burns as long as sin remains to be consumed"?

What are we to make of these three terms: Hades, Tartarus, Gehenna? Milton's Satan says: "Which way I

(Continued on page 75)

From Chatham Street to Golden Gate

THE OTHER DAY I looked through the records of the first Sunday School Convention, held in October, 1832, in Chatham Street Chapel, New York City. Concerning it someone wrote:

"As the National Convention of Sunday School Teachers draws nigh, my desire is more ardent and constant, that a blow may then be struck, which shall be felt for good throughout our land. . . . I am most deeply and peculiarly impressed with the great opportunity this Convention will possess for devising and executing liberal things. This feeling has induced me to submit to your consideration a plan . . .

"There are many Christians in our churches, in early life, say from 18 to 30 years old, who are panting for a more extended field of labor than the one around them. They find within their bosoms a spirit of Christian enterprise, which tells them to leave the comforts of home, and go where there is great need of their labors. I speak of LAY solely . . . I know many myself, who are ready and willing to take their lives in their hands, and pass the Allegheny or Rocky Mountains to do good."

How times have changed since then! In the Mississippi Valley are great cities. The fastest-growing region of the continent now looks out across the Pacific. But have the times really changed? Children and youth must be brought up in the nurture and understanding of the Lord. Adults must be taught and their understanding of the gospel enlarged. Evangelism must be carried in old and new ways.

As Christians assemble at San Francisco, December 4-9, 1960, in the Christian Education Assembly (24th International Quadrennial Convention), they will confront tasks in a new century. They will hear of the tasks of the church in missionary outreach and in social education and action. They will be exposed to the inspiration of a General Assembly of the National Council of Churches.

What a privilege will be theirs! God has many things to say to his church these days: in guidance, confirmation, reproof, and encouragement. But what word belongs *where*? Where do we need confirmation of the things attempted? Where is reproof or even condemnation to be heard? We do not know. Yet He can speak to us in this Christian Education Assembly, as He has spoken in other Conventions.

Will you then consider three matters? (1) Can I, with some of my friends in my own church, attend this Christian education gathering in San Francisco? (2) What things ought my own local church be attempting for God? (3) Can I engage in regular, daily prayer for those who gather there in order that God's Spirit may work upon all and with power? Only as they gather in expectancy and are surrounded by intercessory prayer, can those who gather at the Golden Gate catch a vision of Him who called himself a door.

Executive Secretary
Division of Christian Education
National Council of Churches



More

Christian education hymns

»» LAST YEAR the *International Journal of Religious Education*, as a part of its 35th Anniversary observance, cooperated with the Hymn Society of America in a call for new hymns on Christian education. Nearly four hundred new hymn texts were received. Fifteen of these were selected by the Committee and published in a booklet by the Hymn Society of America, 475 Riverside Drive, New York 27, New York. Copies may be obtained from the Society for 20c each postpaid. Ten or more copies are 15c each plus postage.

Three hymns: "As Within the Pillared Temple," "The Teacher's Prayer," and "O Christ, Wise Teacher by the Sea," were printed in the September 1959 issue of the *International Journal*. Three more are printed below. One or more of these hymns could be used most appropriately during Christian Education Week, the last week of September. They are suitable for church services and for all meetings related to Christian education.

Give Me the Eyes to See This Child

8.6.8.8.6.

Tune: *Rest*

Give me the eyes to see this child
As thou dost see him, whole;
See through his mask of need and
doubt,
Of fear within and noise without,
Till I can reach his soul.

Give me the ears that I may hear
More than his words alone,
And find, within, his deep desires
For truth and love, as he aspires
To be indeed thine own.

Give me the hands to do my task
With sympathy and skill;
To reach, and touch, and hold him fast
Till he is bound to thee at last
Delighting in thy will.

Give patience, too, through weeks of
drought
When labor seems in vain,
Content to wait refreshing showers
When thou shalt send renewing
powers—
Help me to try again.

Give me the grace to know my need,
My constant need of thee;
So children both, this child and I
To thee may eagerly draw nigh,
And blessed together be. *Amen.*

By MIRIAM DEWEY ROSS (Mrs. James F.), a resident of Hanover, New Hampshire.

Christ, by Whom Twelve Humble Men

7.5.7.5.D.

Tune: *Dedication or Intercession*

Christ, by whom twelve humble men
Learned to pray and preach,
Learned to suffer and to heal,
Learned to guide and teach;
Teach me, too, to guide all those
Given to my care,
Into realms of light and truth
Which thy loved ones share.

Grant me, Lord, the grace to be
Patient, fair and kind,
Ever taking to my task
Clarity of mind.
May I work with faithfulness,
Seeking no reward,
Save that someone else may learn
More of thee, O Lord.

May my knowledge of thee grow
As I read and pray;
May I feel thy presence near
In my life each day.
Master, keep my thought and deed
Free from self and sin;
Ever give me strength to help
Bring thy Kingdom in. *Amen.*

By ANN BARCUS MINGA, wife of
Methodist District Superintendent, Den-
ton, Texas.

*Words of hymns are copyrighted by the Hymn
Society of America, 475 Riverside Drive, New
York 10, N.Y.*

Humbly Now We Come Before Thee

8.7.8.7.D.

Tune: *Nettleton, St. Asaph, or Elliside*

Humbly now we come before thee,
God of love and God of might;
Cleanse each heart of selfish motive,
Purify us by thy light.
We would serve thee in our teaching,
Dedicate us, Lord, we ask.
Make each heart thy royal dwelling,
Keep us worthy of our task.

When we feel the way uncertain,
When the next step is unknown,
Grant us wisdom, calm our tensions
As we wait before thy throne.
Knowing thou art patient, loving,
Biding time to show the way,
Fill us with a holy patience
Till the clearing of the day.

When our teaching thou art blessing
When thy glory crowns each hour
Keep us humble in rejoicing—
'Tis not ours but thine the power
Take us now with hearts o'erflowing
Use and guide us, as we ask
For a faithfulness unending,
Worthy of our holy task. *Amen.*

By CAROL McAFFEE MORGAN, mis-
sionary, Mobile Parish Worker for the
Presbytery of Westchester, New York.



Prepared by the Department of A-V and Broadcast Education of the National Council of Churches

For a classified compilation of evaluations of 3,000 church-related A-V materials, get your copy of the new, 1960-1961 Fifth Edition of the **AUDIO-VISUAL RESOURCE GUIDE**. At a price of only \$2.95 (not a misprint, \$2.95), you may order one from your denominational publishing house, council of churches, or local A-V dealer.

Current Evaluations

(From a nationwide network of interdenominational committees)

Adventures With Art Materials

Six filmstrips averaging 37 frames, color, captions. Produced by Society for Visual Education, 1953. Available from denominational film libraries and other SVE dealers. Sale: \$27.00 complete, \$5.00 per filmstrip.

There Is Magic in a Wax Crayon

Let's Paint

We Like Clay

There Is Art in Cutting Paper

You Can Create With Finger Paint

It's Fun to Combine Art Materials

Concise and to the point, the series would be useful for teachers in utilizing common art materials in an imaginative way. It could also be used to motivate primaries to creative art expression. *We Like Clay and It's Fun to Combine Art Materials* are less useful, perhaps, than the others, but the series as a whole is recommended for instruction of adults, and acceptable for motivation of primaries and juniors.

(X-D-8)†

Alcohol, Let's Think It Over

62-frame filmstrip, b&w, guide, with one 33 1/3 rpm recording. Produced by the Methodist Church (Board of Education), 1959. Available from Methodist Publishing Houses. Sale, \$7.50.

After watching a television commercial

†Indicates subject area or areas used by the *Audio-Visual Resource Guide* to classify church-related A-V materials.

advertising champagne, an airplane pilot explains to his two children why he does not drink. He contrasts drinkers with non-drinkers by giving some facts and figures, and his children come to realize that their contemplated careers and alcohol will be incompatible.

Somewhat dated statistics weaken the impact of this generally objective and factual filmstrip, but the unemotional approach to the problem is to be commended. With a good utilization leader, the filmstrip is recommended for instruction and discussion stimulation with juniors, acceptable for the same purposes with seniors and parents of young people, and might be especially useful for family-night programs. Technical qualities are generally good.

(VI-C-4; VI-B-10)†

Technical qualities are generally good. (VI-A-3, 4, B-9; VII-G)†

Arnold Toynbee

28-minute motion picture, b&w. Produced by NBC-TV, 1958. Available from regional EBF rental libraries. Rental: \$5.50.

In an interview with Christopher Wright, a Harvard Fellow, Arnold Toynbee explains his philosophy of historical causation. He also gives his opinions on religion and contemporary civilization.

This might be the ideal film for the college-age youth group, or for adults interested in what a great man has to say about his beliefs. The stimulating intellectual challenge could create an excellent atmosphere for discussion with the right interest groups, but the film would certainly be found boring by those who are seeking entertainment. The British accent is hard to understand throughout, and the technical qualities are only fair. Nonetheless, it is recommended for discussion stimulation with young adults and adults.

(VIII-C; I-D)†

Anger at Work

21-minute motion picture, b&w. Produced by the University of Oklahoma and Oklahoma State Department of Health, 1956. Available from International Film Bureau and other educational film libraries. Rental rates will vary.

The film shows a chain reaction of anger. The boss, angry with his wife, criticizes a draftsman's drawing. The draftsman in turn first destroys the drawing and then goes home to berate his family. Contrasted with these people are others who have learned how to release their anger harmlessly by work, play, or laughter.

The effects of anger on mental health are clearly shown in this film, along with methods of finding good outlets for it. The spiritual resources for good mental health are not mentioned in this secular film, but a good utilization leader could bring them out. Occasional stiff acting and over-loud music do not detract seriously from the realistic situations. Therefore, it is recommended for instruction, motivation, and discussion stimulation of senior highs, young people, and adults.

(VI-C-1)†

Assignment: India

56-minute motion picture, b&w, guide. Produced by Encyclopaedia Britannica Films, 1958. Available from regional EBF rental libraries. Rental: \$5.00.

The eyes of the world are on mid-twentieth century India as she struggles to develop her agricultural, industrial, and educational resources against almost overwhelming odds. In this film, Chester Bowles tells the story of this struggle through interviews with Nehru and other Indian leaders illustrated with documentary footage of India at work.

An excellent overall presentation of the multitude of problems an underdeveloped country must face in building a modern, free, economically sound nation helps make up for the technical qualities of the film which could be described as only fair. One glaring omission is the over-population problem, however. Choppy organization and coordination at times, coupled with excessive length, tend to make the film somewhat tedious. But, in spite of these weaknesses, the film is recommended for instruction and discussion stimulation with young adults through adults.

(VIII-I; B)†



Worship Resources

Primary Department

by Marian Claassen FRANZ*

THEME FOR SEPTEMBER:
Teach Us to Pray

To the Leader

Jesus depended on the power of prayer. After a busy day of teaching, healing, and meeting the crowds, Jesus sometimes spent the entire night in prayer, or went in the early morning hours to a lonely place to pray. Renewal of power, strength for tasks ahead, creative energy, and understanding of the will of God came to him through prayer alone with God.

Jesus' way of praying had a strong effect upon his followers. They knew that he was uniquely attuned to God and realized that this must come through secret communion. They had often joined in prayer in the Temple and synagogue services. They knew how to pray; yet they realized that Jesus' prayers were different from theirs and different from the ones used in their services. They came to Jesus and said, "Lord, teach us to pray." They were asking Him to teach them to pray as He did. (Note: see the development of this incident in the article on page 3 of this issue.)

Like the disciples, we realize that we, too, need to be taught to pray. Our need to learn is made more urgent by our responsibility in teaching children to pray.

Primary children often think that prayer is a magic or charm that will get them anything they want—that it will help them to do hard things without effort on their part. When such "prayers" are unanswered, the children are disillusioned. They come to believe that prayer does not really help and is therefore unimportant. It is difficult for them to understand why their sincere and justifiable prayers are unanswered. The services this month will offer many op-

portunities to talk of prayer as a means of finding God's thoughts, gaining new insights and attitudes, and getting strength to do that which is right. The goal of prayer is not to get something from God, but to commune with him. As George Meredith said, "He who rises from prayer a better man, his prayer has been answered."

Children will come to want to pray through experience of meaningful prayer. Leaders can help primaries experience intimacy with God in periods of reverent silence. We make a mistake if we fill every prayer-time with words. When we do, we force children's prayer into a certain mold and make it a ritual rather than an actual consciousness of the presence of God. Primaries can begin to understand the quietness into which they enter before God. Let them express their feelings and thoughts to God silently, in their own words. They can begin to appreciate what it means to take their troubles to him and share their joys with him.

Keep your approach to prayer simple, direct, and intimate. Above all, take time yourself to pray. No amount of skill in working with children will make up for your own lack of experience in praying.

Resources

For inspiration and more understanding of what prayer is, read some prayer hymns. Read also books on prayer; your church or pastor's library will have some excellent ones. See the article "Don't hinder children's prayer," in the July-August 1958 issue of the *International Journal*.

BOOKS FOR CHILDREN:

Your Prayers and Mine, compiled by Elizabeth Yates (Houghton Mifflin). A collection of prayers from many countries.

My Own Book of Prayers, by Mary Alice Jones (Rand McNally). An illustrated book of prayers suitable for young children.

Children's Prayers from Other Lands, by Dorothy Spicer (Association Press).

Tell Me About Prayer, by Mary Alice Jones (Rand McNally). Prayer presented to children as a means of coming closer to God.

See the chapters on prayer in *More Children's Worship in the Church School*, by Jeanette Perkins Brown (Harper).

STORIES:

"Bless Grandfather," by Hulda Niebuhr, in her book, *Greatness Passing By* (Scribner's). It may also be found in *If We Had Lived in Bible Times*, by Taylor and McPherson (Abingdon) and *Finding God Through Work and Worship*, by Mary Esther McWhirter (Pilgrim).

"The Water Mill at the Hilltop" is in *Living and Working Together as Christians*,² by Alice Geer Kelsey (Pilgrim).

"Little Trot" is outlined in *More Children's Worship in the Church School*, by Jeanette Perkins Brown (Harper).

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¹Weekday church school texts.

²Vacation church school texts.

"In the Presence of the King," in *Worshiping God at Church*¹ by Florence B. Lee (Judson).

SCRIPTURE:

Jesus in need of prayer, Mark 1:35-45. Jesus teaching his disciples to pray, Luke 11:1-13. Passages that help us to understand what prayer is: Luke 18:10-14; Matthew 6:5-13; Luke 11:1-13; Luke 6:28

PICTURES: Order immediately any art reproductions needed from those mentioned in "Prayer in Art," below.

SONGS: (Use some as poems)

"Steal away to Jesus," a Negro spiritual, is needed for understanding the story under No. 2 below. Be sure the children know this meaning of "steal away"—to go away quietly without attracting attention. The song is found in *Hymns for Junior Worship*, which is probably used in your junior department.

Learn one or both of these during the month: "Before the long and busy day," and "Jesus went alone to pray."

Also very good are: "God is watching over me," "I talk to God wherever I may be," "Any time's the time for prayer," "I love the quietness of prayer," and "God is near." (All in *Hymns for Primary Worship*, Westminster or Judson Press)

LISTENING TO MUSIC:

The hymn tune for "The spacious firmament on high," taken from *The Creation*, by Haydn; instrumental music from back of departmental hymnal.

ORDER OF WORSHIP:

Use the same order as suggested last month, or one revised to suit your own needs.

1. Jesus steals away

DISCUSSION:

Children are interested in talking about prayer. Its mystery and power intrigue them, no matter how immature their ideas may be. Let the boys and girls tell of their own accord experiences of prayers answered and unanswered. Lead them through conversation to understand the real place of prayer as a means of finding God's thoughts and of gaining strength.

STORY: "Jesus Steals Away"

Jesus and his friends had been working very hard. All day Jesus helped sick people who looked at him with pleading eyes. He helped men and women who were worried and tired. He helped little children who were crying and hungry and afraid. Jesus and his disciples had started to work early in the morning and they had worked all day.

Darkness fell, the night came on, and still the people pressed around Jesus to have him touch them and make them well. Hour after hour he worked with them, until it was too late to do anything more that night.

Jesus and his disciples were often very tired after a long, busy day of work. The disciples were glad for the night and a time to rest. They were looking forward to a long night of sleep.

Yet Jesus was out of bed in the morning before the sun was up. Sometimes he prayed all night. Even though he was

tired, he needed more than anything else to pray. He wanted to be alone for a while with his Father. There were so many people to preach to! So much to do! Jesus needed strength for it all, and he knew that praying would make him strong.

While everyone else was sleeping and darkness still lay upon the land, Jesus silently slipped away from the house. He went to look for a lonely place, where no one would disturb him and he could be alone with God.

Sometimes Jesus went to a hilltop, where he could sit alone under the stars. Sometimes he walked along the sandy lake shore, where the little waves rippled and murmured among the tall grasses. It was quiet here. Here, where no crowd of people was pressing around him, Jesus could talk with his Father about all that troubled him, and about all the things that made him glad. God seemed very near in the quietness. Jesus felt that nearness and it comforted him and made him feel strong and rested once more.

When the disciples woke up, they did not see Jesus sleeping on his mat. They went at once to look for him. And when they found him, they said, "Everyone is looking for you!"

It was quiet out here in the hills and Jesus would have liked to stay here all day to pray and rest. But then he thought of the people who were waiting for him. He thought of the people who needed him. He thought of the places he had not yet visited and the people who had not yet heard the message of love he came to bring. There was a great deal yet to do.

Jesus rose to his feet. "Let us go, then," he said. "Let us go to the next town, so that I can preach there too. After all, that is why I came into the world—to tell men the good news from God!"

Jesus left his quiet countryside, his quiet secret place of prayer, and went to the people who needed him.

The disciples were surprised that Jesus did not look tired. They knew that he was very close to God when he prayed. They did not feel as close to God when they prayed. Sometime they would ask Jesus to teach them to pray.

A PRAYER OF JESUS:

Father, I thank thee that thou hast heard me. I knew that thou hearest me always. (John 11:41, 42.)

outside was giving the signal, the secret message, "Steal away."

No one but the Negro slaves knew that "Steal away" was not just another song. They sang many songs, but this one had a hidden message. It meant that there was to be a secret meeting. Everyone who heard it and knew the secret message would go quietly to the secret meeting place in the woods.

Today was Sunday, and the song meant that this was a time when the slaves would steal away to worship God. Perhaps Mr. Turner, the traveling minister, would be there to preach to them.

"I'm going to help spread the word," Sam said, and the padding sound of his bare feet could soon be heard running down the road.

Sam ran past the cabins of his neighbors, singing, "Steal away . . . steal away . . . steal away to Jesus. . . ." As he sped past, cabin doors opened and smiling faces answered back, singing "Steal away to Jesus!"

Soon the song was bouncing back and forth from cabin to cabin, making the most beautiful music Sam had ever heard.

And then, just as quickly and quietly as the news had spread, the people left their cabins one by one and crept softly to the secret meeting place.

The secret meeting place was not a church building. It was just a bare grassy spot out-of-doors, but to Sam and Linda it was the nicest place they knew. As the people gathered they sat down on the grass or on rocks, or the stumps of trees. The early Sunday morning sun sent its golden light through the tall trees, making a beautiful place to worship God.

The last person to take his place in the circle was old, gray-haired Mr. Joshua. He had come to the Sunday secret meeting, too, hobbling slowly through the fields, with his crooked fingers wrapped tightly around his crooked cane.

After he was seated, someone began to sing, "Lord, I want to be a Christian." It was a prayer song. There were other verses, "Lord, I want to be more loving," and "Lord, I want to be like Jesus."

Then Mr. Nat Turner, the minister, began to speak. He told the people what it meant to be a Christian, what it meant to be more loving, to be like Jesus. He said that it meant they must treat people kindly even though others were unkind to them. Sam and Linda liked most the Bible stories he told about God, who loved them, and about King Jesus, who was their friend. He said that King Jesus would help them and that at any time when they were lonely or tired, or afraid, they could steal away to pray.

After he had finished speaking, someone began to sing, ever so softly, "Steal away to Jesus . . . I ain't got long to stay here." Then Mr. Joshua spoke.

"I ain't got long to stay here," he said in his quivering voice. Sam and Linda had heard Mr. Joshua say that many times. He was a very old man—no one knew exactly how old. Mr. Joshua knew that he would not live very long and he was glad. He was glad because he knew that when he died he would go to heaven to live with God. "Yes," he said. "One o' these days I'm just going to steal away to Jesus! I ain't got long to stay here." After he had said the words, someone sang them to music.

"Steal away,
Steal away home,
I ain't got long to stay here."

The others joined. Sam and Linda liked the song. They were glad that Mr. Joshua could steal away to Jesus when he died.

They were glad they could steal away to Jesus to pray, here in their quiet, secret meeting place.

After the song ended, everyone sat quietly, thinking. Around them the green leaves of the trees rippled in the breeze. Chipmunks and squirrels scampered busily about. The birds in the trees raised their heads and sang brightly, as though they knew it was Sunday morning, as though they wanted to join the people and worship God, too.

The little circle of people on the ground looked about at the beautiful things God had made and felt God loved them very much and was very near. They bowed their heads to pray. In the quietness everyone was speaking to God and listening to him. They were filled with thanks to God for their quiet time. It did not matter now that they must work very hard and that things were unpleasant for them. Nothing mattered so long as they knew they could always steal away to Jesus, to pray.

3. Prayer in Art

Art masterpieces on the subject of prayer: The following reproductions may be ordered from the New York Graphic Society, Greenwich, Connecticut.

"Praying Hands," by Dürer, No. 2049 (8" x 5 1/2") \$1.00; No. 4049 (14" x 9 1/2") \$3.00. A full-page reproduction of this may also be found in the workbook to accompany the weekday church school text, *Worshiping God at Church*. (Judson)

(A slide of this, No. 5720 at \$1.10, is available from The American Library Color Slide Co., 222 West 23rd St., New York 11, N.Y.)

"Praying Hands," by Rubens. No. 4114 (11" x 14") \$3.00.

"The Angelus," by Millet. No. 4499 (11" x 14") \$3.00; No. 3097 (7 1/2" x 9") 50c. An interpretation of this may be found on page 32 of the March 1959 issue of the *Journal*. There is also a reproduction and interpretation in the vacation school text, *Finding God Through Work and Worship* (Pilgrim).

"Christ in Gethsemane," by Hofmann. No. 3094 (10" x 7") 50c.

INTERPRETATION OF A PAINTING:

Give ample time for the children to look at a picture, to talk about it, and to feel its emotional impact. Ask such questions as: "What do you see when

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you first look at this picture? What else do you see as you look more closely? Who are the people in the picture? What seems to be happening? Can you tell how each person is feeling, or what he is thinking? How does the picture make you feel?" (These suggestions and many others are found in the article, "Some Practical Suggestions on the Use of Pictures with Children," in the February 1959 issue of the *Journal*.)

4. Pray Without Ceasing

STORY: "Christopher Dock at Prayer." The school teacher, Mr. Christopher Dock, was at school early in the morning. There was much to do to get ready for the day. Soon the children would come rushing into the classroom.

When it was time for school to begin, the classroom filled with children. Each day began with worship. The children sang hymns, read from the Bible, and prayed before any lessons started.

Besides the usual subjects of penmanship, arithmetic, and reading, the children studied from the Bible and read poems from the hymnbook.

There were many interesting things to do. The children printed Bible verses with ink of many different colors. Then they decorated the edges around their Bible verses to make them as pretty as they could.

When school was over in the evening, Mr. Dock stood at the door and watched the happy children leave. He waited until each of them had disappeared into the distance and he could see them no longer. Then he walked back into the quiet, empty classroom. He looked at the empty desks. He looked at the verses the children had printed and decorated. He thought about each of the boys and girls.

Then, just as he did every evening, Mr. Dock went to a bench and knelt down to pray. It was a quiet time and he was tired. He needed most of all to be alone with God. He waited quietly for God to speak to him. There was nothing in the world that was better than the feeling that he had when he was alone, and God was there. He felt very near to God. He liked to stay there for a long while. Praying in the silence was a way of finding out what God was thinking and what God wanted him to do. God helped him to feel strong, and new, and good.

He prayed for each of the children separately and in turn, first one, then the next, until he had prayed for all of them. He asked God to help him to be a good teacher for the boys and girls. He asked God to help the boys and girls to grow up to be good followers and friends of Jesus.

After his prayer was over, Mr. Dock got up from his knees and went home.

One evening, after school, Mr. Dock stood at the door as usual and watched each of the children until he could see them no longer. Then, as usual, he walked slowly back to his bench to kneel down and pray.

That evening Mr. Dock did not go home. His friends began to look for him. They looked in the schoolroom. There they found Mr. Dock still at his bench.

He had died while on his knees praying for his pupils—while he was alone in the quietness talking with God.

NOTE: A striking woodcut showing Christopher Dock at prayer was made by

Oliver Wendell Schenk. A reproduction of this, approximately 8" x 9", may be obtained for \$1.00 from the Bethel College Historical Library, Attention Mr. John F. Schmidt, North Newton, Kansas.

Junior Department

by Meta Ruth FERGUSON*

THEME FOR SEPTEMBER:
"With Mind Equipped"

For the Leader

It seems appropriate to follow last month's emphasis on the gifts of the senses by thinking of the gift of the mind. There is a hymn which tells of the need for men "with vision clear and mind equipped His will to learn, His work to do."

This month, when junior boys and girls are returning to school after a summer's vacation, it is well for them to recognize some of the values of school. They may think about how wonderful their minds are, and of the great privilege as well as responsibility that is theirs, to equip their minds so that they may carry out God's purpose for their lives.

This theme has relevance also to two special observances of the month: Labor Day Sunday and the beginning of Christian Education Week.

Reference will be made to Jesus' going to school, as a boy, and that he "grew in wisdom."

Music

All hymns suggested may be found in *Hymns for Junior Worship* (Westminster or Judson Press) or *Singing Worship* (Abingdon Press), unless some other hymnal is indicated.

For singing this month you might choose from some of the following hymns about Jesus as a boy or as a worker:

"At work beside his father's bench"
"My Master was a worker"

"O Son of man, who madest known"

"The friendly hills of Galilee"

"The helper of his mother"

Some of these would be especially appropriate for Labor Day Sunday.

Other hymns which might be used throughout the month are:

"Best of all the things we do"

"For the beauty of the earth" (especially this stanza):

"For the joy of ear and eye,

For the heart and mind's delight,
For the mystic harmony
Linking sense to sound and sight.")

Other suggestions will be made for specific services.

Suggested Order of Service

(to be adapted as needed to give variety to the services)

PRELUDE
CALL TO WORSHIP
PROCESSIONAL OR THEME HYMN
OFFERING
OFFERING RESPONSE (to be sung)
INTRODUCTORY COMMENTS
HYMN
SCRIPTURE
MEDITATION, WORSHIPFUL DISCUSSION,
STORY, OR OTHER PRESENTATION
PRAYER OR PRAYER HYMN

Suggestions for the Services

1. "With Mind Equipped . . . His Work to Do" (Labor Day Sunday)

Junior boys and girls are getting ready to start back to school, or perhaps have already begun. Remind them that Jesus went to a synagogue school, that he was eager to learn, and that he "grew in wisdom."

The following ideas may help the leader in presenting the two facets of the suggested theme:

The major aim of the school is to help us to have an abundant life. This involves more than learning a trade or profession. It includes learning about the world about us, the arts, literature, and the skills which enrich life. Introduce the idea of the wonder of our having minds that can learn.

An essential part of abundant living is satisfying work—that which renders a needed service to mankind and at the same time utilizes one's abilities. The Christian must feel that his work is important and necessary, and that it is God's work, because it is fulfilling God's purpose for his life.

Think about honoring workers on Labor Day. All work which serves a needed purpose is honorable. An employee of the sanitation department of the City of Chicago once said that he felt his work was one of the most important of any that was done in Chicago, as the health of the entire city was largely dependent on efficient garbage collection.

*Christopher Dock, a Mennonite, came to America in 1718 and died in 1771. His school was at Skippack, Pennsylvania. He was the author of the earliest American essay on pedagogy.

Director of Leadership Education and Weekday Church Schools, the Church Federation of Greater Chicago; writer of curriculum materials, the Five Years Meeting of Friends.

In thinking about the importance of work, think also about the fact that junior boys and girls are not just preparing to be workers at some far future time but that the work they are doing now—their study, their share of home duties, and the jobs they may do for pay—is important, too.

These ideas might be presented as meditations by the leader, with a hymn being sung between each major division. The meditations could be given by three juniors, with the help of the leader in preparing them. There could be a sharing of ideas through reverent discussion.

A Bible verse to use is II Timothy 2:15.

In addition to the hymns listed in the introduction, these would be suitable for use today: "O God, thy rain and sun and soil" and "For the workers in the mill." Or you might like songs which challenge juniors to consider work which is done for them, such as "Bach of the bread is the snowy flour" and "Planting rice is never fun," both of which are in *The Whole World Singing*, published by Friendship Press.

A picture of one or more persons at work could be used to help make a worship setting. Perhaps in your collection of department pictures there are some with modern settings showing men at work. The picture collection at the public library may have some appropriate ones. Or you could use a picture of the boy Jesus in a synagogue school.

2. With Vision Clear

Attention will be focused today on school attendance as a privilege which is sometimes taken for granted and not appreciated properly. This will be done by telling of the eagerness which people in other countries feel about the opportunity to go to school and the effort they are willing to make.

Another purpose of this service would be to help junior boys and girls appreciate being a part of the Church which is able to assist many people in securing an education.

Proverbs 24:5 might be used as a call to worship.

For the worship setting today you may want to use a picture from your collection which shows boys and girls—or adults—at school some place where your church has sent missionaries. Or your worship committee might prepare a dignified arrangement of books, pencils, papers, etc., which would symbolize school.

Make copies of the story incidents and assign them ahead of time for reading or telling by individual juniors who can make an effective presentation. Help them with any difficult words. The following incidents are all quoted from *Christian World Facts, 1958-1959*.

1. "Walking into the Future"

An example of unswerving determination to get an education is reported from the Congo, in Africa. Two school boys in the Mutoto area, pupils in one of the regional schools, were awaiting the arrival of the missionary director to conduct their final examinations. They lived in a village some five miles away from their school, a distance that they walked

each morning and evening, and had failed to hear of the early arrival of the missionary, so they had missed taking the term "finals." Immediately they started walking to the next regional school village, hoping to catch the missionary, but they arrived to find him already gone. Again they set out to reach the next examination point. They finally caught up with the missionary at the fifth school. The boys had walked a total of 186 miles to undergo their tests so that they could continue their education.

2. "Now I'm a Person!"

"Before I could read, I was no better than a bench," said a woman in an Egyptian village. "Now I can sing, and I can read the words in my Bible, so I know the stories the minister tells in his sermons. I am part of the service. I am a person!"

The Committee on World Literacy and Christian Literature hears such statements often. This committee coordinates the work of thirty-nine church and mission boards in the field of teaching people to read, and supplying them with literature that suits their immediate need. Books are so precious to the new literates that the woman quoted above keeps her Bible in the breadbox, so it will never rot away.

3. "He Couldn't Remember"

Adwok Mayom, a young Shulla boy of the southern Sudan, Africa, had a job taking care of the calves of the village herd. He longed to attend the mission school in Doleib Hill. But how could he keep his job and go to school at the same time? Perhaps, he decided, he could watch the calves through the corner of his eyes from the window and still hear the fascinating things the teacher taught.

Somehow this didn't work. The classroom was an exciting new world, and Adwok just couldn't remember the calves. Day after day they became lost, and Adwok was punished. At last Adwok's father gave up trying to make a herder of his forgetful son and let him go to school.

The boy who couldn't remember to watch calves showed a remarkable aptitude for remembering school lessons. Eventually he grew up and became the headmaster of the Doleib Hill School, and the first southern Sudanese to be ordained an elder. Recently he became an ordained minister of the church.

4. "Do-It-Yourself in the Congo"

School boys in America don't have to build their own schools, but in Wema, Belgian Congo, a school shortage was met by the would-be students themselves. At the beginning of the school term, Wema was able to enroll only 600 pupils for crowded double-shift classes. Almost that many applicants were turned away before a temporary structure was suggested. Under the supervision of the teachers, the boys pitched in and built a mud structure with a thatched roof. The mission school had desks for only one room, so the boys made their desks as well—complete with ink stands.

5. "Word Gets Around"

One of the most amazing developments in the educational picture in one area of the Congo is the sudden increase in the number of girls in school. Not only are the girls pouring in, but many are paying a sizable entrance fee. Most marked of all is the fact that they are staying on through the entire school year. Half of

the one thousand day-students at Lulutown are girls, and Kankinda reports a ten per cent increase in the number of girls. It is all credited to an ingenious publicity program.

At the end of the last school year one of the schools invited all the chiefs of the area to an exhibit. There was a program, and various types of hand-work were shown. Afterward a dinner was served by the girls of the homemaker's class. The chiefs were impressed at the ability of the girls, their reading and writing, poise, and neatness of appearance. Many expressed shame that there were no girls from their own particular villages enrolled at the school. But that was last year!

3. Our Wonderful Minds

Today attention might be focused on the mind itself—how wonderfully it is made, how it functions, how fascinating to contemplate some of the things which the mind of man has discovered and made, and how to maintain a healthy mental attitude.

Think again of Luke 2:52 and recall that one of the four ways that Jesus grew was mentally; he "increased in wisdom." A challenging idea is expressed in Ecclesiastes 3:11, "He has put eternity into man's mind." Read Matthew 22:35-40, emphasizing the idea that Jesus said to "Love the Lord your God with all your . . . mind." Read Isaiah 26:3 and Philippians 4:8,9. The latter passage might also be used as the *call to worship*. These verses suggest that the way to maintain a healthy mental attitude is to think positively, to sense God's presence, and to trust in him. See also Psalm 26:2,3.

Ask the children to tell you what they have learned in school about the mind—its amazing system of sending messages to other parts of the body, its ability to record things in memory, its power to reason, etc. Each boy and girl in the group might be given an opportunity to express appreciation for some particular thing about the mind.

The juniors could also be encouraged to express reverent appreciation for and wonder about things which men, women, and children have been able to accomplish through the use of their minds. This could be a *prayer* experience, each individual contribution being in the form of a sentence prayer expressing thanks to God.

LITANY:

The following litany may be used as it is, or be the inspiration for a litany made up by your worship committee. The group response indicated is the sung refrain to the hymn, "Rejoice, ye pure

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in heart." If preferred, a spoken response could be used, such as, "Praise ye the Lord," or "We thank you, God."

OUR WONDERFUL MINDS

Leader: For God's amazing gift to us, our minds—

Response: "Rejoice, rejoice, rejoice, give thanks and sing."

Leader: For the ability of our minds to listen to messages from our senses and to give answering guidance for action—

Response

Leader: For the mind's capacity to learn, to retain facts, to recall them when they seem lost to memory—

Response

Leader: For the seemingly unlimited powers of the mind to make new discoveries and to figure out ways of doing things and of making things which would have been unbelievable a few short years ago—

Response

Leader: For the privilege of attending school and the opportunity of training our minds in such a way as to help prepare us for an abundant life of service to God and man—

Response

Unison: O God, help us to be faithful in equipping our wonderful minds and in using them in thy service.

If preferred, individual juniors, who have made advance preparation, might read the parts suggested for the leader.

One effective *hymn* for use today would be "For the beauty of the earth." The hymn-poem "God be in my head and in my understanding" could be used again as a prayer.

For the *worship setting* you might use Chapman's picture "He Grew in Wisdom," available in Intermediate Teaching Picture Sets, from Methodist Publishing Houses, or from the Graded Press, Nashville, Tennessee. Or you might use flowers and perhaps candles to arrange a real beauty center to help symbolize one of the gifts available to us through the working of our minds.

4. With Mind Equipped His Will to Learn (Christian Education Week)

Today let us think about how an important part of education is religious education—learning about God and his plan for our lives, Bible study, gaining insights for right relations with others and with God. The Bible verse we have been using this month tells us that the boy Jesus increased not only in wisdom and stature but also in favor with God and with man.

Appreciation for the church and for the privilege of participation in the church school can be enhanced through this service. It is appropriate on this first day of Christian Education Week for us to think about equipping our minds to know God's will. Tell again the familiar story of how Jesus visited the Temple as a twelve-year-old boy, which you will find in Luke 2:41 to 52, this time emphasizing Jesus' eagerness to learn

about God and his laws, as indicated by his persistence in asking questions.

This worship period will give an opportunity for reverent delving into the meaning of relevant Bible verses. Some of the passages you might consider using are:

Psalm 111:2

Psalm 51:6 "Teach me wisdom in my secret heart."

Psalm 32:8

Psalm 119:18 and 27

Romans 12:2

John 8:32

Hebrews 8:10 "I will put my laws in their minds."

Think again about Matthew 22:37 to 39.

Call attention to how important Jesus' thought teaching is, for in his last message to his disciples he said, "Go therefore and make disciples of all nations . . .

teaching them to observe all I have commanded you."

Look for other verses on this theme which you feel will "speak" to the members of your class. By the way, have you discovered the new Reference Edition of the Revised Standard Version of the Bible, which has a helpful concordance?

Hymns, in addition to those already suggested, which would be pertinent today are:

"For man's unceasing quest for God"

"Houses of worship"

"Show me what I ought to do"

One idea for the *worship setting* would be to use an open Bible and candles. You might decide to display Chapman's picture "He Grew in Wisdom" again today or Burnand's "Go . . . Teach," available from Oestreicher's, 1208 Sixth Avenue, New York 36, N. Y.

Junior High Department

by Olive L. JOHNSON*

THEME FOR SEPTEMBER:

A Christian Community—The Church

For the Leaders

Summer is almost over. Perhaps in the somewhat relaxed atmosphere of vacation days many have had an increased awareness of God. The world of nature has been lovely and in its beauty we have seen new evidences of the Creator. Perhaps vacation has brought freedom from many of the usual problems of daily living.

With the fall, however, there is a returning sense of work to be done, of problems to be faced. The very air seems to call on us to become alive, to undertake the tasks to be done.

In planning worship services for September it is suggested that the theme be *A Christian Community—The Church*, and that in meditating, in God's presence, on the meaning of the church for each one, a more effective witness will develop.

When young people become aware that the church is not a thing apart but is a fellowship of which they are members, they begin to grow in the realization of the important role each one must play if the church is to be the witness of Christ on earth.

As has been said many times in these columns, the materials presented here are resources to help committees of young people and their adult leaders prepare situations wherein they and their group may praise God, lay before God their concerns, and find the wisdom and understanding to dedicate their time and talents to God's service.

PREPARING ORIGINAL STATEMENTS

Sometimes the poetic statements of thoughtful Christians help young people see great truths. Sometimes a story may help point the way. Often a prayer or a shared idea written by the group will be a springboard for worship experience.

If junior highs are to prepare meaningful materials, they must have sufficient time for discussion of ideas and for creatively writing their thoughts. A group of the young people meeting with their adult leader might discuss what it means to be a member of the church or of the Christian community. Each one might then write a brief statement of what he hopes being a church member may mean to him. These statements could then become a part of the worship service, serving as an inspiration in that setting for thinking positively of the responsibilities of each one in the church.

The following statements were written by eighth-grade junior high boys and girls of Wilmette, Illinois:

MY CHURCH MEMBERSHIP

1. Everyone my age has dreams of improving the world. We need to go to church to learn how to make people better. No one can get very far alone. Only through the teachings of Jesus can we hope to accomplish world peace.

Somewhere around seventh grade I began looking at church through new eyes and I started to realize that the church means something to me. This church is the one thing in an uncertain and ever-changing world that always is secure and firm. No matter what else does, the church never falls out from under me.

2. Joining the church is like initiating a person to be loyal to a cause. This cause is to believe the rest of your life in the Christian way.

In another way, joining the church is one of the first steps out of childhood.

As I think of the many times I have gone to church in the morning, I realize what a wonderful way I have started each

*See Worship Resources for Juniors, *International Journal*, June 1960.

Published by Thomas Nelson & Sons, \$9.00.

*Teacher of youth in Wilmette Congregational Church, Wilmette, Illinois. Educational Therapist, National College of Education, Evanston, Illinois.

week. I have been able to forget the bad of the preceding week, and, by praying, hope for better and more helpful days to follow. It's good to stop inside the church to rest and think and pray. The quiet, calm, and holy place gives guidance for our day.

Every community needs a church. Christians need fellowship in order to strengthen one another in worship and to work together in carrying Christ's message to the world.

3. A church is like a human body in that it has many parts that do the work, each carrying its own task. Just as in a body, a church member needs all the other members. When a person joins the church, then, he becomes fully a member of a body whose spirit is the spirit of Christ, and he must do his part as a member, whatever that part is. If he fails, the whole body will suffer. It is important that every responsible Christian be a part of that body for the best church work to be done.

4. Our feelings toward God often change. We love him when we are happy and pray for guidance when in need of help; we ask his blessing and confess before him; he is our greatest friend, and our creator; yet we curse him when things do not go our way, though it is not his fault; we blame him for our own doings one moment, and fall at his feet the next. Yet through all our failures, our ups and downs, his love, faith in us, and his guiding patient light are there, unwavering, never failing; we have just to reach out and grab them.

We take his presence for granted, giving little or nothing in return; still he pours his powerful love over us all the more.

All this time we know he is there. We know he exists and cares, even though he is not within our sight. What does he look like? If we are but a fragment of him is he not the most glorious in all the universe? Is he a spirit, or hidden in a cloud? Is he every leaf, every flower, every blade of grass? Is he anything like us? Could he be graceful as a fawn, powerful as the hoof-beats of the mightiest horse? He must be more, because he made the horse, and the fawn, and the leaves.

1. What Is the Church?

CALL TO WORSHIP: "Doxology" sung by the whole group

HYMN: "The Church's one foundation," or "I love thy kingdom, Lord"

MEDITATION:

First junior high questioner: What is the church? Is it this building, or the altar with the candles and the cross?

Leader reads one of the following selections:

THE CHURCH

In the House of Life, I saw an altar, with candles aglow and a cross thereon.

And as I bowed in reverence and closed my eyes, I beheld the living church.

The walls were not of brick and stone, but of dedicated wills held together with the mortar of mutual dependence and common commitment to the best yet revealed.

The windows were not of stained glass, but of multi-colored dreams, hopes, and aspirations, through which there came the vision of infinite beauty that shone

with the broken brilliance of a thousand suns.

The towering pillars and the vaulted arches were not of stone and steel, but of far-reaching arms lifted in prayers innumerable and intermingling.

The long aisles were not carpeted with velvet runners, but with temptations trampled under foot and good resolutions kept.

The doors were never shut. They were wide open with welcome to all humanity: saints and sinners, rich and poor, black, brown, yellow, and white—whomsoever.

The altar was not of carved wood, but of penitent hearts, ashamed of their sins, made strong with the sense of forgiveness.

The pulpit was not a dais for the declaration of dogma, but a place of light and fire whence came forth flashes of truth and the impact of power.

The Holy Book was not a single volume held aloft on a lectern, but all life studied unashamedly, tested daringly, experienced deeply, comforted tenderly, challenged constantly.

The music was not compounded of organ and voices, but of consecrated leadership and well-developed diversities all harmonized into the matchless melody of creative co-operation.

And the warmth of the living church, wherein all glowed with radiant vitality, came not from furnace and fuel, but from obedience to him who saith: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself."

HENRY HITT CRANE¹

"THE CHURCH OF THE LIVING GOD", ("This is the church of my dreams")

WHAT IS THE CHURCH?

Is it the stones that reach up high toward heaven

To form the walls, and hold aloft the towering cross?

No! For sometimes people go to church In houses made of wood Or bamboo poles and straw-thatched roofs

Or even in a canvas tent Or under the tall arches of the trees.

The Church, then, is a place— And people meet there—praying sometimes,

Sometimes learning how their lives May grow more like the One who said, "Love one another," and went about the land

Showing how to love by doing good.

But—if people learn to live like him, Their love is not a thing that stays Within four walls, or in a meeting place. They, like him, go here and there About the land, and seek out sad and lonely folk,

And say, "I am your friend. . . ."

Could this then be the Church?

The love of people following him

In going about and doing good,

Sometimes within four walls,

Sometimes far out into the roads of little travel,

Sometimes in the dark and narrow city streets

¹From *Treasury of Christian Faith*, by Stanley Stuber and Thomas Clark, Association Press, 1949. Used by permission.

In "Devotional Poetry and Prose," at back of *The New Hymnal for American Youth*, Fleming H. Revell Company.

Used by permission of the author.

Or even in the seats of government?

LUCY V. BICKEL²

2nd Junior high questioner: What kind of church do we want?

Adult Leader: "The Christian Church," by Theodore Parker ("Let us have a church that dares . . .")²

SILENT PRAYER introduced by inviting each one to pray in silence, each in his own way, for better understanding of ways to help have the best church possible; concluded orally by adult leader.

HYMN

SERVICE OF THE OFFERING: "Bless thou the gifts"

BENEDICTION

2. Where Two or Three are Gathered Together

CALL TO WORSHIP: 100th Psalm.

HYMN: "Holy, holy, holy, Lord God almighty"

STORY, told by the adult leader:

THE TRAVELING CHURCH

Leif and Terje stood on the rock which gave the longest view up a misty fjord of Finnmark, the northernmost province of Norway. They were not watching the waterfall cascading down the hillside into the narrow bay, nor the women busy with household tasks about their small wooden houses with roofs of growing sod. They did not see the fishermen spreading cod to dry on the shore, nor the Viking-prowed boats of the herring fishermen. The two boys were looking beyond all this, at the point where an approaching boat would first be seen.

"This ought to be the day," said Leif, peering through the fog. "It's been three full months since it was here last."

"Can you remember when we used to have church every week?" asked Terje.

"I remember," said Leif. "That was before the war."

"Did you ever wonder," asked Terje, "who sends the churchboat to us? Who knew we needed it? Who thought of making a fishing boat into a church?"

"I don't know," answered Leif. "Let's ask the minister and the sailors when they come ashore."

"We can ask soon!" Terje started clambering down the rock toward the water. "I see a sail!"

Round a rocky point appeared a forty-six-foot boat, sails dipping in the wind and motor chugging. To a stranger it would have looked no different from dozens of other boats that sailed in and out the fjords of Norway, catching herring and cod. To Leif and Terje, who knew every line of every boat that sailed their coast, it could be none other than the sea-going church.

Sliding down the rock, the boys ran along a winding trail to the water's edge. They were at the small wharf of their fishing village to greet the boat when it pulled ashore. Leif and Terje were not the only ones to welcome the sea-going minister and his crew. As always happens, it was the big folks that voiced the greetings and asked the first questions. The boys did not have a chance for their questions until three days later—after two weddings, three christenings, and two prayer services had been held in the lovely little chapel which had once been the fish-hold of the boat.

At last the boys found the minister

Senior High and Young People's Departments

by Anna Mary GABLE*

THEME FOR SEPTEMBER:
The Heritage of Our Worship

To the Leader

For the past eight months these resources have been given for the purpose of helping the worshiper respond to the seeking of God. This is the only purpose for which a worship service should be planned.

However, there are occasions when we use the time allotted to worship in our church school or youth fellowship not to worship but to develop a better understanding of our worship. Such services cannot rightly be called "worship services," and should be thought of as "services to interpret our worship." This is the type of service for which the resources for this month are intended.

The theme for this month is "The Heritage of Our Worship." The form of our Christian worship derives from two sources, the Jewish synagogue and the last supper of Jesus with his disciples in the upper room. Therefore, to understand our Christian worship better, we should understand something of the Jewish worship of today and of the time of Jesus. The month of September is the month in which the Jewish people begin the celebration of their Holy Days, the New Year and the Day of Atonement. Since the celebrations of these days reflect something of the worship in Jesus' day, they help us in our understanding of our own heritage of Christian worship.

Preparation for the Services

For these services to be of much value, much planning should enter into their preparation. We should constantly remind ourselves that the purpose is interpretation and instruction. The young people also should understand that this is their purpose.

For services 1 and 2 you may wish to prepare a setting as nearly as you can like that of the synagogue of Jesus' day and the churches of the early Christians. Have mimeographed copies of the service made or have an outline on the blackboard, so that the interpretation of the service may be followed more closely. Each person should have a Bible, to find the verses that were actually used in the services in Jesus' time. If you wish to do some research, with the help of your pastor, find actual quotations in the Bible to show the form of worship used then.

*Worker with young people; wife of Professor Lee J. Gable of the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania.

For service 3, if you wish to send off for the material suggested, do so immediately. For any further information write to Rabbi Arthur Gilbert, Department of Inter-religious Cooperation, Anti-Defamation League, 515 Madison Ave., New York, N.Y.

You might prefer to have someone of the Jewish faith explain the services of their Holy Days. If you plan to do this, it may be more convenient for them on another Sunday because the third Sunday is very close to the beginning of their own celebration.

Service 4 requires advance planning also. Read the suggestions carefully and decide which plan is best suited to your group and community. If you are sending for the film or filmstrip, make your reservation immediately for these may be in demand about the time of the Jewish holidays.

There is not room to give information regarding current Protestant worship, but there are many books on this subject, some of which are doubtless in your church or pastor's library. The following are suggested:

One God—the Ways We Worship Him, by Florence Mary Fitch, published by Lothrop Lee, 1944.

The Meaning of Worship, by Douglas Horton, Harpers, 1959.

The Genius of Public Worship, Charles Heimsath, Charles Scribner's.

1. Worship in Jesus' Day

The Background

"For the student of history, Christianity is a development arising out of the Judaism of the First Century. There were two focal points in the worship of Jewish people in the time of Christ—the Temple and the Synagogue. . . . Of the Temple and its worship there is little need to speak here because it had surprisingly little influence on the worship practices of the Christian Church. In the great Temple of Jerusalem . . . an imposing hereditary priesthood offered animal sacrifices amid much pageantry and magnificence. Christ himself took part in this worship, and loyally paid the Temple-tax for its upkeep. The first disciples, in the early days after the Resurrection, also worshipped in the Temple.

"There is quite another story to tell, however, when we speak of the influence of . . . the synagogue. The synagogue was far more spiritually potent. It offered no . . . sacrifices, . . . had no gorgeously vested High Priests, . . . no blaring silver trumpets, no Levitical choirs, no millions of pilgrims, . . . no stately architecture. But in every community of the civilized world where Jews were to be found, stood a humble building where week after week . . . the faithful met to hear the Law read, . . . and expounded by whomever in the community

was most competent to do so. There the folk gathered together to join in congregational prayers and sing simple songs of praise."

The Setting

"The buildings where this worship took place were usually modest, rectangular in shape, and built of stone. At the south end was the Ark containing the Holy Scroll, on an elevation with a curtain before it, and a Holy Lamp never allowed to go out. In front of the Ark were the seats of the rulers of the synagogue and other notables. The platform from which the services were conducted stood in the center. On it was a desk or lectern and a chair. Those who read the lesson stood. The preacher always sat while delivering his address. . . . At the north end of the building was a gallery for women. Prayers were offered standing, with the face toward Jerusalem."

The Service

There were two main parts to the service of worship, the first the liturgy, the second the instruction. According to *Ascent to Zion* by Devan, this was the probable order:

LITURGY

INVOCATION (two sets of prayers)

JEWISH CREED (the Shema)

PRAYER (short)

EULOGIES (two sets of three prayers each; the first Eulogy was said with the body bent, with the leader's back to the people; in next to last Eulogy all people were required to bend down)

BENEDICTION (by priest with hands outstretched at level of shoulders)

FINAL EULOGY

AMEN (spoken by the congregation)

INSTRUCTION

The Roll of the Law was removed from the Ark, unwrapped and given to the first of the readers. On the Sabbath Day at least seven readers read from the Law. Then came the reading of the lesson from the Prophets. The reader could probably select his own passage. The sermon followed, with the congregation given opportunity to ask questions at its conclusion. The service closed with a short prayer.

SUGGESTED SCRIPTURE: The Shema: Deuteronomy 6:4-9; 11:13-21; Numbers 15:37-41; Luke 4:16-30

SUGGESTED PRAYERS:

These are believed to be the oldest form of prayer used as the invocation:

"Blessed be thou, O Lord, King of the world, who forgest the light and createst everything; who in mercy, givest light to the earth, and to those who dwell upon it, and in thy goodness, day by day, and every day, renewest the works of creation. Blessed be the Lord our God for the glory of his handiworks, and for the light-giving lights which he has made for his praises. Selah. (This word is often interpreted to mean a musical pause or rest and should not be spoken.) Blessed be the Lord our God, who has formed the lights.

"With great love hast thou loved us, O Lord our God, and with much overflowing pity hast thou pitied us, our Father

1. *Ascent to Zion*, S. Arthur Devan. Macmillan, 1942. Used by permission of Mrs. Devan.

and King. For the sake of our fathers who trusted in thee, and thou taughtest them the statutes of life, have mercy upon us, and teach us. Enlighten our eyes in thy Law; cause our hearts to cleave to thy commandments; unite our hearts to love and fear thy name, and we shall not be put to shame, world without end. For thou art a God who prepest salvation; and us thou hast chosen from among all nations and tongues, and hast in truth brought us near to thy great name (*Selah*) that we may lovingly praise thee and thy unity. Blessed be the Lord, who in love chose his people Israel.”

SUGGESTED HYMNS:

Select hymns based on psalms, such as: “O come, let us sing unto the Lord” (Psalm 95)

“Before Jehovah’s awful throne” (Psalm 100)

“Heaven and earth, and sea and air” (Psalm 19)

break, it would be noticeable that most of them came carrying bundles of food. This was for the oblation—alms for the poor mainly, but some of it was used for the Holy Supper. On entering, the men took their seats on one side of the hall, the women on the other. The former were bareheaded, the latter veiled.”

“O splendor of God’s glory bright (fourth century)

SCRIPTURE: Selected from the Gospels of Epistles

2. Worship in the Early Church

The Background

“Our first glimpse of the early disciples in Jerusalem shows them joined in the fellowship of the ‘Breaking of Bread.’ The Supper was an epitome of their whole experience with the Person of Jesus Christ. Its repetition became the symbol of all he had been to them and all they were finding in him now. Inevitably it became part of their worship on the ‘Lord’s Day,’ and not only a part, but the most significant and important part. The service of the Synagogue was theirs too—the prayers, the lessons, the sermons—but all this became preparatory to that high moment when confessed, baptized followers of the Lord gathered at his Table, in fellowship with his unseen Presence.

“By the middle of the Second Century the fluid worship of the Christian Church was beginning to settle down into a generally accepted form—not yet fixed and hardened, but with the general characteristics which have since been retained.”

The Setting

Churches were built by the Christians. “They were rectangular in shape, . . . having a semi-circle at one end called the *apse*. In the center of the circular wall . . . sat the *episcopos* or overseer, with his *presbyters* (elders) ranged on each side of him, facing the congregation. Doubtless they sat on some kind of platform. In the middle of the *apse* was the Holy Table, on which the Lord’s Supper was served. Originally this was a simple wooden domestic table. In time it became a cubical block of wood or stone set on four legs. A raised and enclosed stand or desk, called the *ambæ* (pulpit) stood at one side, nearer the congregation; sometimes there were two of these, one at each side.

“The day of worship began, for those who were able, on Saturday afternoon, when the members repaired to the churches for what we would call a business meeting. . . . After this would follow the *Agape*, or common meal. . . . Then some of the more devout would spend the entire night in the church, engaged in vigil and prayer. . . . The great event of the week took place in the early hours of Sunday morning, the ‘Lord’s Day.’ When the congregation gathered at day-

The Service

“The service was divided into two distinct parts of which one harked back to the Synagogue, and the other to the Experience in the Upper Room.” At the close of the Liturgy of the Word, all who were not members of the Church or were members “under discipline” left the room. This seems to have been the order of the service:

THE LITURGY OF THE WORD

SCRIPTURE (at first only from the Old Testament, but later passages from the Gospels and perhaps the Epistles of Paul)

PSALMS AND HYMNS

PRAYERS (the people said the “Amen”; the posture for the one offering the prayer was standing with hands uplifted.)

SERMON (by the President or by several speakers)

CONFESSION OF FAITH (This may or may not have been a formal recitation of a creed)

ALMSGIVING

THE LITURGY OF THE UPPER ROOM

KISS OF PEACE (Originally this was a kiss of peace, but eventually became a blessing “Peace be with you” [*Pax vobiscum*] by the leader.)

THE OFFERTORY (bread and wine mixed with water are brought in and placed before the Bishop or President.)

THE COMMUNION PRAYER (Free prayer but to contain elements of: thanksgiving, remembrance of Christ’s suffering and death, offering of gifts and self, petition of blessing of Holy Spirit, intercession for the Church and people.) “Amen” (by the people)

THE COMMUNION (the Bishop broke the bread, and it and the wine were carried from the table to the people by the deacons. Portions were reserved for the sick and for neighboring churches. Members also took portions to their homes.)

DISMISSAL

(There may have been Psalms or hymns but no record of such is found.)

Ancient Liturgical Fragments

Certain parts of this very early liturgy remain in use today:

RESPONSES:

Minister: The Lord be with you (or Peace be with you.)

Response: And with thy spirit.

Minister: Lift up your hearts.

People: We lift them up unto the Lord.

Minister: Let us give thanks unto the Lord.

People: It is meet and right so to do.

SANCTUS:

Holy, holy, holy, Lord God of Hosts.

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

SUGGESTED HYMNS:

Selections from the Psalter

Ancient hymns:

“Shepherd of eager youth” (second century)

“Of the Father’s love begotten” (fourth century)

3. Modern Jewish Holy Days

The Background

“At the present time, the Holy Days which all Jews observe . . . are Rosh Ha-Shana and Yom Kippur. They are known as *yamin noraim*, or Solemn Days, because on these days Jews are especially conscious of their religion. . . . Our ancestors set these days aside in order to emphasize what they called the ‘Kingship of God.’”

“The Jewish Year—the New Year of the Synagogue—opens with a penitential period consisting of ten days. These are known as the ‘ten days of penitence,’ and also as ‘solemn days.’ The latter term, however, is applied more particularly to the beginning and the end of this ten-day period, i.e., the New Year and the Day of Atonement (Rosh Ha-Shanah and Yom Kippur).”

“On Rosh Ha-Shanah in the synagogue, we recite a number of prayers. They all describe the holiday as being a Day of Judgment. . . . In ancient times, our ancestors believed that God actually sat upon his throne on this day and examined the records of each person: the completely wicked were immediately convicted, the completely good were immediately released, and the large numbers of people who were just average were given a period of ten days (the Ten Days of Penitence) between Rosh Ha-Shanah and Yom Kippur in which to pray and plead for forgiveness.”

“The purpose of Yom Kippur (the Day of Atonement) is to make us think about how to do what is right, and be at our best all the time. Our ancestors in setting aside this one day for prayer and fasting, expected that we would devote it to the problem of our conduct. That is what they meant by saying that on Yom Kippur our sins are forgiven as a result of repentance. . . . In ancient times, on Yom Kippur, the High Priest would perform a sacrifice of an animal, believing that this sacrifice would cleanse the Temple of all sins. The sins committed during the year might have been committed by any of the members of the Jewish people. The uncleanliness of the Temple might have been due to this or that individual. The sacrifice showed that the whole Temple, which was the center of Jewish life, could be affected by the behavior of any one Jew. Today, in the synagogue, we read a description of that sacrifice and the ceremony, to remind us that each and every Jew can make all of Jewish life sinful—and that each and every person can make our country or our city sinful.”

The Service

It is impossible for us here to make suggestions detailed enough to help us as Christians understand the worship of the Jewish people on these Holy Days. It would be good to have a leader of a

2. *What We Mean by Religion*, by Ira Eisenstein. The Reconstructionist Press 1958. Used by permission.

3. *The Religion and Worship of the Synagogue*, by Osterley and Box. Charles Scribner’s Sons, 1907. Used by permission.

Jewish synagogue explain the service to your group. If this is not possible, secure some of the following resources to help you in trying to interpret their services:

Your Neighbor Celebrates by Arthur Gilbert and Oscar Tarcov, Friendly House Publishers, 65 Suffolk St., New York, N.Y.

A Kit of Jewish Religious Articles (secured from Anti-Defamation League, 515 Madison Ave., N.Y.C.)

The Songs We Sing, Coopersmith, Bloch Publishing House (secured through Anti-Defamation League)

Union Prayer Book, Union of American Hebrew Congregations, 835 Fifth Ave., New York, N.Y.

4. Our Worship Reflects Our Heritage

It is practically impossible in the Protestant church to know what is meant by "our" worship. There is such a wide variety of services of worship from the very formal Episcopal service to the very free Quaker service. Yet each reflects the heritage from which it comes.

We are suggesting a variety of ways to develop this service:

1. Study the worship service used in your own church to see how it reflects its heritage.

2. Have representatives of other churches speak to your group about the service of worship used in their churches, telling how each reflects its heritage. If this is done, select churches of the various "traditions": Episcopal, Lutheran, Calvinist, and Free.

3. Use of filmstrips, films or recordings to learn of the differing forms of worship in Protestantism today. Take time after the showing of the film or filmstrip to discuss how each reflects its heritage. The following are excellent for just such a purpose:

FILM: *One God* (16 mm., 37 minutes, b and w, sound) (based on the book of the same title by Florence Mary Fitch) Daily rental, \$10.

FILMSTRIP: *The Ways We Worship in America Series* *One God* (based on the film of same title) 35 mm., b and w, 100 frames, with script \$5.50.

The Individual Faiths, \$3.50 each
The Protestant Way
The Catholic Way

The Jewish Way

RECORD: *One God* (based on book by same name)

These can be secured from most denominational book stores, or councils of churches offices. Many local churches have them in their visual aids library. They are developed by: Farkas Films, Inc., 156 Waverly Place, New York 14, N.Y.

The Brass Ring

(Continued from page 21)

their parents mention occasionally. Deep within themselves they doubt that either their faith in God or their involvement in our success-glorifying culture has any permanent meaning.

Church educators who work and consult with young adults are no strangers to this situation. The findings of experimental conferences, involving both large and small numbers of young men and women in the

church, give them little comfort and a great deal of harsh food for thought. Because of their concern, these leaders have worked through the Department of Adult Work committees on audio-visuals and television to develop *The Brass Ring*. Their goal is that the young adults themselves, both in and out of the churches, will be stirred to discuss the issues raised. They also hope that the adult leaders of local churches will recognize the desperate need to make their own witness to the faith specific and realistic.

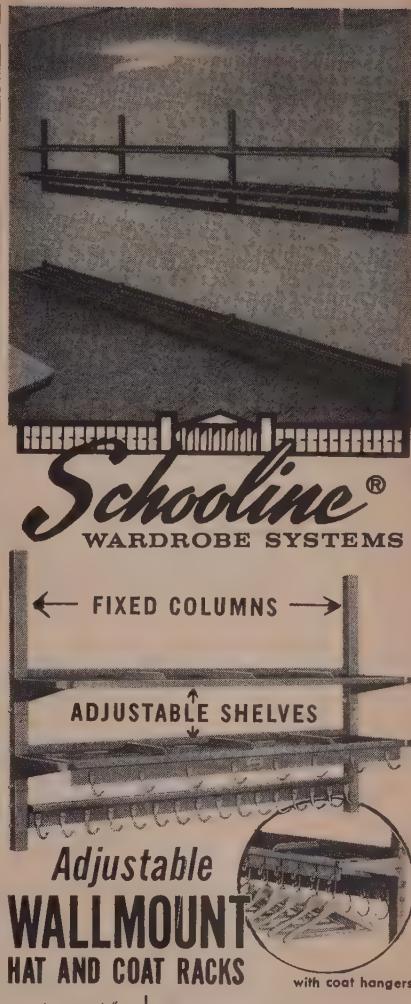
The largest number of people viewing *The Brass Ring* will be individuals before their television sets at home. To reach the largest home audience possible, two things are necessary: (1) publicity—releases and advertising—through local newspapers, on religious telecasts, and (where possible) as spot announcements by the local television station; and (2) the showing of the series by a large number of stations.

Furthermore, many persons will see the series in groups; young adult organizations meeting in the church building or in YMCA or YWCA residence halls, service personnel alerted by their chaplains, and student Christian organizations on college and university campuses. Leaders are also recommending that church members invite friends to their homes or apartments to view the plays.

In addition to the "live" telecasts on September Sunday afternoons, *The Brass Ring* will be available for delayed broadcast on local stations by means of video tape. Television stations will often make a real effort to obtain and show the tapes if they are sure that local young adult groups and leaders have laid plans for vigorous and united promotion. Those interested should make use of the local council of churches or ministerial association and college Christian associations in coordinating publicity and organizing groups.

A small, attractive folder has been prepared describing the plays and containing a blank on which groups or individuals may register interest. A free pamphlet, "Discussion Starters," may be requested by those registering. It would be well to begin promotion now. September is not far away, and intergroup communication can be difficult during vacation months.

WANTED: Director of Christian Education
to direct Church School Program and Teacher Training. Church membership 1100, 500 in Church School, growing situation. Residential community, adjacent to Schenectady, N.Y. Write: First Reformed Church, 224 Ballston Ave., Scotia 2, New York.



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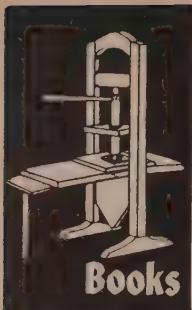
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Books off the Press

Religious Education: A Comprehensive Survey

By Marvin J. Taylor, Editor. Nashville, Abingdon Press, 1960. 446 pp. \$6.50.

If you are in a responsible position in the field of religious education, you probably have a copy of this book on your shelf. It is a successor volume to *Studies in Religious Education* (1931) and *Oriental in Religious Education* (1950). Under general areas: Principles of Religious Education; Programs, Materials, and Methods in Religious Education; Administration of Religious Education; Agencies and Organizations, a brief survey of thirty-seven specific topics is presented. The authors have been carefully selected on the basis of competence, to be sure, but also because of firsthand experience in the matters on which they have been asked to write. Only four authors are repeats from the 1950 volume, and of these only one has been assigned the same topic.

The editor of the current volume has included some of the very useful features of the previous volumes. At the conclusion of many of the chapters, there are suggestions for further study and a carefully selected bibliography of resource materials. There is also a selected bibliography compiled by the editor which is somewhat more comprehensive, and draws upon the suggestions of the thirty-seven contributors. This bibliography stresses recent publications, although a few older books are included because of their abiding value or because of the absence of more recent titles.

This book most certainly ought to be in every church library as a ready reference on matters of religious education. It has value beyond this reference function to remind those working in the local church in Christian education of the scope and importance of the enterprise to which they are related. Marvin Taylor and those associated with him have done us a great service in preparing this material, and the Abingdon Press is to be complimented on its publication.

ALCWYN LLOYD ROBERTS

Enjoy Your Children

By Lucille E. Hein. Nashville, Abingdon Press, 1959. 218 pp. \$3.50.

"Children Need Understanding Parents"

"Introducing Children to the World Around"

These are the first two chapters and, together with the Introduction, they sketch the philosophy undergirding the whole of the book—a philosophy in which the child is highly valued, and is seen as offering a welcome challenge of great proportions to the adult who is privileged to be responsible for him. This philosophy is communicated with a light touch, but with conviction.

The next six chapters offer a cafeteria of specific suggestions of things to do for and with children, individually, and with the family. Hobbies, encouraging and providing resources for creativity, and helping the child when ill, are some of the areas in which a number of activities are described in some detail.

The final chapter deals with "The Intangible Gifts" which the caring adult is concerned that the child shall receive, including: ability to live with others, self-esteem, happiness built on discipline, sense of responsibility, respect for learning, ability to make a choice, religious faith, and others.

The age span dealt with is seven to twelve years.

MARY E. VENABLE

The Population Explosion and Christian Responsibility

By Richard M. Fagley. New York, Oxford University Press, 1960. 260 pp. \$4.25.

When Japanese armies were overrunning Korea three decades ago, I moderated a session of a youth leadership school at Lake Junaluska, North Carolina. Recently-returned missionaries from Japan and Korea were invited to report. Each had identified herself with the people of her land; each had read the papers available.

The missionary just back from Japan explained the high birth rates, the pressure of population upon natural resources and food supplies. The Japanese had to have more room, she said. To which the missionary from Korea replied, with tears, "Could you not have thought of birth control before your armies invaded the homes of a peaceful people?"

Since when, I have been impressed with the importance of population changes! Hitler said the German people must have *Lebensraum* ("room for living"). He also chose the military method. Can birth control help avert the next war?

Richard M. Fagley faces personal, national, and international problems associated with marked increases of populations which have followed modern medical and technological advances. Man has biological powers to multiply against hazards of wild beasts and microbes now put out of business. Can food supplies and economic productivity keep pace? What will be the quality of life in the more numerous population?

A man who does not lift a hand to pull a child from a railroad track when he has that power is rightly accused of contributing to that child's death. The power now given man to control birth makes the decision to use or not use birth control similarly a moral responsibility.

The boom in population is described as an explosion. When Jesus walked the earth, the world's population is estimated at perhaps between 200 and 300 million. The increase in this generation, from 1930 to 1960, is three times that total, or 900 million. If present birth rates are projected to the year 2,000, they suggest a population on earth of seven billion persons. United Nations demographers said in 1958, that—

"With the present rate of increase, it can be calculated that in 600 years the number of human beings on earth will be such that there will be only one square metre for each to live on."

As they said, this will never happen. Something will happen to prevent it. But the intelligence which developed the atomic bomb must now be directed to its control and the conversion of nuclear energy to peaceful and profitable means. The same intelligence must be applied to control of population pressures. Mr. Fagley's book, *The Population Explosion and Christian Responsibility*, performs a useful service by ordered assembly of facts and problems which are the responsibility of citizens in this world. He provides food for thought in reports of thinking on the subject from the major faith groups. The book will help bring about the debate greatly needed.

R. L. HUNT

(I) A Summary of Christian History

By Robert A. Baker. Nashville, Broadman Press, 1959. 391 pp. \$6.00.

(II) Twenty Centuries of Christianity

By Paul Hutchinson and Winfred E. Garrison. New York, Harcourt, Brace & Co., 1959. 306 pp. \$6.00.

Ever since the publication of Dr. Latourette's *A History of Christianity* in 1953—probably the best single volume of its kind—there has been need of a much shorter history of the Christian Church, one which would appeal to laymen as well as ministers and professors. Now, this year, we have two works that seek to fill this gap, and their publication dates were less than three months apart! They are listed above not in order of importance but publication date and, to conserve space, will be referred to as I and II.

Dr. Baker, who took his Ph.D. at Yale under Latourette and Barnes, is Professor of Church History, and head of that Department, at Southwestern Seminary (Southern Baptist Convention). II is the product of collaboration between two men who were colleagues for over thirty years on the editorial staff of the *Christian Century*. The first eight chapters are largely the work of Dr. Hutchinson. The remainder of the book is from the pen of his older colleague who carried to completion the work planned by Dr. Hutchinson, which was left unfinished at his untimely death in 1956.

Both I and II are excellent books. A

comparison in detail is impossible for lack of space but some observations are in order. The first is that a reader is likely to put first the one that suits his own predilections! As might be surmised, Book I is chary of the ecumenical movement. In fact, it refers to "ecumenicalism" (probably to brand it an "ism") although in ecumenical circles the noun is *ecumenism* or *ecumenicity*. Book II declares that "the tide of division has definitely turned; the flow is now in the direction of unity. The goal may be far distant, but the direction is sure."

A second observation would be that a comparison of the indexes of the two books is fascinating. One must take for granted that authors list in their indexes the subjects that seem to them most important. Approximately 230 entries are common to both books. But, surprisingly, Book II, the shorter one, has about 800 entries not contained in Book I, while Book I has about 400 not in Book II!

Book I does not mention "Anabaptism" in its index though it devotes over 11 pages to "Anabaptism and the Radical Reformation." That must be an oversight. Dr. Baker's statement (page 10) that "it is known that Paul's missionary activity accounted for the rise of practically all of the important Christian centers of the first century" would be disputed in some quarters. The Church at Antioch (on the Orontes) was founded by disciples who fled after the death of Stephen and it was only later that it was visited, first by Barnabas and then by Paul. What also of the great Churches in Mesopotamia which date their origin in the first Century?

I cannot account for the fact that Book II does not mention Thomas and Alexander Campbell, who founded the largest indigenous Church in America and in which both authors held membership! On the whole, the writing of Book II profits from the editorial experience of the authors. Book I is easy reading but II will have the more popular appeal.

PAUL G. MACY

Questions People Ask About Religion

By W. E. Sangster. Nashville, Abingdon Press, 1959. 192 pp. \$2.75.

In this volume W. E. Sangster answers briefly one hundred questions people ask about religion. Published earlier in England under the title, *Give God a Chance*, the first quarter of the book amplifies this appeal by dealing with questions about religion in general. The next twenty questions deal with Jesus Christ. Succeeding categories are the Bible, prayer, providence, the Church; the never absent "Miscellaneous," a concluding section on "What Would Christ Do?" and a one-question epilogue, "So What?"

While there is nothing earthshaking about this book, yet it might be of some value to the layman who has intellectual obstacles to the faith and to these, Mr. Sangster affirms, he has written.

This book will perhaps be less read than referred to. It will probably be of more value in the church library than

to the Christian educator or pastor.

WILLIAM E. COX

90 Meditations for Youth

By Alfred P. Klausler. Saint Louis, Concordia Publishing House, 1959. 90 pp. \$1.00.

Youth Programs on Nature Themes

By Ruth Schroeder. Nashville, Abingdon Press, 1959. 192 pp. \$2.75.

Adults at Worship

By Wallace Fridy. Nashville, Abingdon Press, 1959. \$1.75.

In a recent issue of the *Journal*, Dr. William Faulkner identified great devotional literature as that from which he could profit by a second or third reading. The three books reviewed here may be judged from a slightly different perspective: each has value because certain parts will prove helpful over and over to leaders of corporate worship.

Youth leaders of many denominations will find some of the 90 *Meditations* stimulating. Particularly interesting are the themes which Mr. Klausler has developed around the lives of two dozen biblical characters. Also noteworthy about the book are the fresh ways in which he helps young people practice the art and discipline of meditation. Although written primarily for personal devotions, many of the meditations will be used by youth and adults in public worship.

This reviewer suspects that Ruth Schroeder's *Youth Programs on Nature Themes* will be followed slavishly in many camps and conferences this summer. This will happen not because the material is superior, but because there is no incentive or guidance to help youth develop their own services. As resource material, the book is a virtual gold mine. But the arrangement of the 23 services, "including five for candlelight and campfire occasions," allows no creativity.

On the other hand, the subtitle of *Adults at Worship* misleads in the opposite way. The dust cover claims "23 complete devotions for group use." To be sure, aids to worship follow each meditation. But the aids are incomplete enough to send the leader scurrying to his hymnbook and other resources. Mr. Fridy does not presume to provide an order of service. What's more, the meditations are just as appropriate, if not more helpful, for personal reading than for group listening.

J. MARTIN BAILEY

The Letters to the Philippians, Colossians, and Thessalonians

By William Barclay. Philadelphia, The Westminster Press, 1959. 253 pp. \$2.50.

It is always good news when it is announced that another volume is available in the American edition of *The Daily Study Bible* series. These volumes are bringing to the average Bible student a commentary that is convenient, interesting, and helpful. Dr. Barclay is a great admirer of Paul and this ad-

miration is reflected in the commentary sections on these three letters. He discusses the various literary problems in the introductory material, accepting Pauline authorship for each of these letters.

The commentary is based on the author's own translation and at times this serves to strengthen the interpretative character of the book as a whole. The letter to the Philippians is surely one of the most loved writings in the New Testament, but this series should help develop the student's admiration for other writings also.

STILES LESSLY

Pastor Niemoeller

By Dietmar Schmidt. New York, Doubleday & Co., 1959. 224 pp. \$3.95.

The middle-aged will remember the thrilling autobiographical account of Martin Niemoeller's metamorphosis from U-boat commander in the German Navy of World War I into a vigorous champion of the Christian gospel from the pulpit. During the thirties this same man rose to new prominence because of his being placed in a concentration camp by Adolph Hitler. Those who attended the World Council of Churches' Second Assembly at Evanston in 1954 will recall how he figured prominently among the European leaders present. Since then he has been involved in additional vicissitudes, oftentimes leading to his being considered a "controversial figure."

The biography of any person still living is bound to be incomplete. But it can be fascinating, as is this journalistic account by Dietmar Schmidt, translated by Lawrence Wilson. Reading the book will provide not only the story of an outstanding contemporary Christian leader, but also some understanding of the rather complex religious situation in Germany during recent decades.

KENDIG BRUBAKER CULLY

The Hinge of History

By Carl Michalson. New York, Charles Scribner's Sons, 1959. 256 pp. \$3.95.

The Professor of Systematic Theology in Drew Theological Seminary has



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written an important book. In it he seeks to show how Christian thinking needs to be historical. By this he means that there is a historical method of theological inquiry which takes into consideration the actual factors of history, instead of starting, as theology so often does, with ideas (as when the center is viewed from the standpoint of various philosophical positions). He is devoted to what he calls a method of "existential interpretation." What is the "hinge of history"? It is God's action in Christ that constitutes the historical hinge on which the meaning of existence turns.

The thoughtful lay reader will enjoy this book fully as much as the technical theologian. If one is seeking to grow in spiritual understanding, here is exactly the sort of book to stimulate such growth. It will help any reader sense the currents of today's thought-patterns in the Christian community.

KENDIG BRUBAKER CULLY

A Handbook of Church Public Relations

By Ralph Stooey. Nashville, Abingdon Press, 1959. 255 pp. \$4.00.

Publicity Goes to Church

By William E. Leidt. Greenwich, Seabury Press, 1959. 122 pp. \$2.75.

"It was a master stroke of good public relations when the church first established Sunday schools and programs of weekday youth activities." These are the opening words of Ralph Stooey's chapter on "Public Relations and the Church School." And Dr. Stooey, the head of Methodist Information, believes that church schools have demonstrated a keener sense of "P.R." values than any other department of church life.

He cites pupil participation in special programs, interest in children's birthdays, solicitous absentee cards, and parent-teacher relationships as important ways the church makes friends. What other organization—civic or social—starts recruitment before candidates for membership leave the hospital nursery!

Dr. Stooey chides Christian educators, however, for failing to make full use of community and parish publications.

His book deserves a more inclusive title, for it is actually an "Encyclopedia of Church Public Relations." Beside it, William Leidt's *Publicity Goes to Church* seems abbreviated and less helpful.

Both books are practical and contain many worthwhile suggestions. It is an unfortunate weakness of William Leidt's book that the excellent illustrative examples are drawn so universally and so obviously from his own communion. He scarcely seems interested in an inter-denominational market. By comparison, the *Handbook* has been written for all Protestants.

J. MARTIN BAILEY

The Phenomenon of Man

By Pierre Teilhard de Chardin. New York, Harper and Brothers, 1959. 318 pp. \$5.00.

The late author of this book, a Jesuit priest and a geologist, first attained distinction in his native France, then in China where he directed the National Geologic Survey, then in New York under the auspices of the Wenner-Gren Foundation in 1951, where he died in 1955. In the same year this book was published in French and attracted so much attention that it has now been translated and published in English.

The book deals with first principles, i.e. how things came to be and with particular reference to life and human life and personality. In the cosmic structure the author finds "a unity of plurality" which he terms "a correlated mass of infinitesimal centres structurally bound together by the conditions of their origin and development." Further study of the material universe, presumably before life in any form appeared, projects an awareness that "something is going to burst out upon the early earth, and this thing is Life."

It is noted that while the mineral world and the world of life seem antithetical, yet when examined microscopically "and beyond to the infinitesimal" one observes "a single mass gradually melting in on itself." With great skill he develops the hypothesis of "involution" i.e. a "folding in" on itself inherent in the cosmic structure.

At first appearance on the stage the human species reflects no "sweeping change in nature" but withal there seems to be a thrust to "cross the threshold of reflection," to think, to attain self-consciousness, and this becomes a reality in man. He defines man as "nothing else than evolution become conscious of itself."

This is a difficult book and does not make for easy reading, but for one who wants to devote himself to some hours of serious study of human origins by getting back to first principles, reading this book should prove a rewarding experience.

STILES LESSLY

Mystical Writings of Rulman Merswin

By Thomas S. Kepler. Philadelphia, The Westminster Press, 1960. 143 pp. \$2.95.

PROSPEROUS BANKER TURNS MYSTIC!—REVEALED AS AUTHOR OF GREAT RELIGIOUS LITERATURE!! That makes a good news headline, doesn't it? Here's another: BANKER MERSWIN BUYS GREEN ISLE AND ESTABLISHES RELIGIOUS COMMUNITY!! Well, had there been a "Strassburg Times" in the middle of the 14th century, these headlines would have been proper.

Over fifty years ago, Rufus Jones told us a good deal about Rulman Merswin and the religious group to which he belonged—The Friends of God. Then, thirty years later Rufus Jones wrote at greater length about Rulman Merswin and his writings. At that time Jones said: "It is odd that he should still be so little known and so unfamiliar to English and American readers. He has been battled

over in Germany and France during the entire period that Germany and France have been fighting for the possession of Alsace, the region in which Merswin lived, but the literary controversy has hardly touched or stirred the Anglo-Saxon world . . . but there is a live spark in these old Strasbourg books, and I hope I may kindle a fresh interest in them and in the writer of them—Rulman Merswin."

At long last that "spark" that Rufus Jones hoped to kindle twenty years ago has become a blaze! In all the fifty years since Rufus Jones first wrote about Rulman Merswin and described the *Book of the Nine Rocks* as the "greatest literary creation of the Friends of God" no one, until Dr. Kepler of Oberlin, has translated Merswin's works into English. Now we have two of the documents of the "tendency literature" of the fourteenth century presented to us.

That in itself is a worthy achievement. But Dr. Kepler has done more than the mere translations, for in his introduction he relates the story of Rulman Merswin—the "banker turned mystic"—and gives us the result of scholarly inquiry into the array of literature found among Merswin's effects after his death. Dr. Kepler believes that, in spite of the endeavor of Merswin to hide his authorship in anonymity, most of the literature from the "Green Isle" is the work of Merswin. All interested in mystical writing will want this book.

PAUL G. MAC

Saved by His Life

By Theodore R. Clark. New York, The Macmillan Company, 1959. 220 pp. \$4.50.

Much contemporary theology exhorts us to go beyond the life and teaching of Jesus to a reconsideration of the nature of God's work in Christ for our reconciliation and salvation. The theology not only of the church fathers but also that of most orthodox and many more critical scholars has viewed this work as being centered in the cross.

Theodore P. Clark, a professor at New Orleans Baptist Theological Seminary, presents in this volume a much needed shift of emphasis. He asserts that the work of Christ is a "total event" which cannot be comprehended by a theology of the cross that omits or deemphasizes the resurrection. He draws on sources of contemporary theology (particularly Tillich) in the elaboration and defense of his case.

Beginning with a description of the human predicament, he moves into the focus of salvation: in various theologies Jesus of Nazareth, the blood of the Lamb, the risen Christ, the reigning Christ, the Word, the Holy Spirit, and the Church.

A concluding section "Man for God" explicates the response of man to God's action for reconciliation and salvation.

Saved by His Life presents a point of view often overlooked and is an important contribution to the theological dialogue. It may call Christian educators to question the effect of our emphasis on Jesus exclusive of the total event of God's working in human life and history.

Also of interest to Christian education is the use of oft-sung hymns as illustrative of our fragmentary theology and the appeal to us to produce an hymnody true to the total Christian message and at the same time relevant to the present age.

WILLIAM E. COX

Thirty Years with the Silent Billion—Adventuring in Literacy.

By Frank C. Laubach. (Introduction by Lowell Thomas.) Westwood, N.J., Fleming H. Revell Co., 1960. 383 pp. \$3.95. The story of a globe-trotter's endeavor to bring dignity to the world's illiterates—three-fifths of the human race—by teaching them to read and write. He has worked out in 262 languages a simple system of phonetic charts, a picture-language method, through which, sometimes in as little as three or four days, he has introduced these people to previously forbidden letters and books. A fascinating account.

What Larry Brought to Sunday School

(Continued from page 57)

It was Timmy. And no wonder, if God's love was in any way like his parents'. Timmy received practically no love from them. They had not wanted a child, and he was just in the way. Completely unaware of this child's predicament, the teacher said, "You really don't mean that. Of course you love God." This only made the child's subsequent denials of his love for God more emphatic.

Timmy and Jane brought the same thing to Sunday school that Larry did. Each child brought his whole self. We who are their teachers must realize this fact. We need to learn all we can about every child we teach because each one is so different. Certainly we do not expect to become detectives, prying into a family's private life. On the other hand, we can at least:

- Become acquainted with each child's parents.
- Visit in the child's home, not to snoop, but to understand.
- Observe each child individually over a period of time, keeping a record of our findings.
- Believe there is a reason for everything a child does or does not do.
- Endeavor to discover what that reason is.

Religious Education in the Armed Forces

(Continued from page 18)

Carolina, for the Army; at Camp Lejeune, North Carolina, for the Navy; at Westover Field, Massachusetts, for the Air Force.

As problems arise, they are referred to curriculum specialists who represent the entire spectrum of Protes-

tantism. Answers are prayerfully and conscientiously sought and given. There is a growing acceptance and use of this finest example of ecumenicity.

In spite of the need for more adequate facilities, more full-time professional assistance, better on-the-job training, greater comprehension and vision, the Armed Forces religious education program testifies to the birth of a new sense of responsibility for the spiritual welfare of our servicemen and their families. With God's guidance, religious leaders serving the military, both in the pulpit and in the pew, confidently look ahead to more effective leadership and greater consecration in carrying out their part of the Great Commission: "Go teach!"

What and Where Is Hell?

(Continued from page 59)

fly is hell. Myself am hell." Hell has been by others defined as the place where one has ceased to hope. A Civil War general said: "War is hell." Is Sherman among the prophets?

The New Testament words which Hell translates speak of loneliness, torture, separation. What they are all trying to say is that no more tragic fate can befall a man than to be cut off from the life that is hid with Christ in God. The medieval mystics said they would rather be in hell with Christ than in heaven without him. Fellowship with Christ is heaven. Separation from Christ is hell.

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Listening to Children

(Continued from page 13)

itself, includes both the adult and the child in a mutual ministry which the Word brought into being and to which the Word speaks. Therefore, listening becomes as important for the adults' becoming as for the child's. Listening to a child may be a means by which God's grace and judgment impart themselves to self-sufficient and pride-prone teachers and parents. It may involve being delivered from exalted self-images and entering the very life of the other.

"I realized I was making my parenthood an idol so that God could not enter the relationship of my child and

me," confessed a mother who had been in a small group studying Philippians. She continued:

"What does it really mean to claim the power of Christ's resurrection in this situation?" I asked myself. So this week when my daughter became angry with me, instead of replying with my usual, 'You can't talk to me that way. I am your mother,' I listened back of her hostile words and heard the desperate cry of lostness.

"God stripped me of my parental pride and I found myself saying, 'Come, let's sit down and talk. Something inside is hurting you.' And with that my daughter threw her arms about me—she had not done that in months—and cried out, 'Oh! Mother!' In that moment I was restored to a new status of motherhood."

Listening to a child pushes adults to be thoughtful about their own honesty. For a child sees no meaning to his mother saying she is not at home when she is. Genuine listening to a child's frankness may expose adult superficiality and bring judgment on the adult's lack of faith. For at rare moments a child seems to be in special touch with the Infinite.

Before a child is made self-conscious by culture, his chatter is sheer joy as well as a deep disturbance. He is free to say freshly and delightfully what adults would often like to say. Listening provides proper clues to teaching itself. A child not only tells us where he is and what he wants but, if allowed to do so, tells us how he is responding to Christian nurture.

Older children ask ultimate questions

This article has been limited to smaller children. Older children also need listeners—sympathetic listeners, in order to be themselves. But if they have not been listened to with some sense of respect when they are younger, they soon learn to tailor their real questions and responses to adult approval and expectancy.

But when older children find real listeners they begin to ask in one way or another the ultimate questions:

"Who am I? Why am I here? How do I know there is God?" They may with fierceness and hostility resist traditional tenets of the faith. But to the listening adult these merely provide sure clues that they are ready to come to grips with faith on a deeper level.

The presence of the child is a "given," placed according to purpose in the midst of God's people. He beats against the "lessons," the "programs," and the ceaseless church activities, crying to come into the community: "I am here. Here. Listen to me. Not to me. Not just to my words. Not just to my behavior. But to me. See I am me."

When Adults Join the Church

(Continued from page 20)

Filmstrips, films, and maps are useful in interpreting church history or Christian beliefs. Charts, chalkboards, and flipcharts can make factual material clear and interesting. It may be well to have certain outlines, diagrams, and Christian symbols mimeographed for distribution to the members of the class.

A key question may be, "Who presents the material?" Traditionally the pastor does most or all of it. But the history of the local church is a subject which may well be presented by a layman. The president of the consistory or chairman of the trustees is the logical person to discuss the organization of the local church and its constitution. The elders or deacons can usually do an effective job of interpreting the meaning of church membership, of presenting the possibilities for service within the local church, and of discussing the organization and work of the denomination.

Members of the class may accept study assignments on Christian symbolism, Christian beliefs, or church history, to be reported on at future sessions. This stimulates the newcomers and makes them feel they are needed. They will have to be provided with the necessary resource materials, or given help in finding them.

The nature of adult church membership instruction is such that each local church must struggle with the problem if it is to develop the best program for its own new members. The needs of the new members of the local church must be considered in determining what is to be included in a course of instruction and also how it is to be presented.

Resourcefulness of the pastors and local church leaders is invaluable in providing a course of instruction which will help persons to be churchmen as well as church members.

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Freedom Won—and to Be Won

(Continued from page 6)

other forms of action have churches employed, and with what success? Do the churches have a positive role to play in advance of "incidents" of this kind?

The role of the apostle

The only way for churches to "mind their own business" is to fulfill their Lord's business. This redemptive role means laying down life for others, especially for those who are in special need. It is the expectation that through the emphasis on Christian Responsibility for Freedom churches will rediscover their mission in the world, particularly their role as champions of freedom for those who are oppressed.

The churches have many resources for this mission to the oppressed. Church women have focused the 1960 May Fellowship Day on the theme, "Citizenship—Free and Responsible," and the World Community Day of November 4, 1960 on the theme "Christian Action for Freedom." The Association of Council Secretaries has planned part of its Annual Conference, June 20 to 24, on the theme, "Christian Responsibility for Freedom." The *Christian Century* expects to have a series of articles on the subject, and a number of denominational periodicals will give it special attention. The radio program "Pilgrimage" will conduct a number of interviews about the theme. The Division of Christian Education has reprinted the articles from the *Journal* on "The Relation of Religion and Public Education,"² dealing with aspects of the problem in the area of education. The September 1960 issue of *Social Action*³ will also focus on the theme.

During the summer of 1960, the denominational and interdenominational leadership training institutes are giv-

ing special attention to preparing local church leaders in dealing with the problems relating to freedom. During the fall months, state and local councils of churches, with the assistance of denominational secretaries of social education and action, will hold area conferences to stimulate and train leadership for the churches. In the period from January 1961 through June, it is expected that churches, church groups, and church members will conduct forums, study groups, and church-wide programs making use of the resources available, especially the *Case Book*. Before and during Lent, many churches will examine the implications of Christ's redemptive action for the emancipation and liberation of mankind.

The churches will rally their resources for this forward thrust of freedom in society because they know they are commissioned to go into all the world and fulfill their Lord's mission. People are in great need. Their problems are manifold. Racial justice, voting rights, problems of refugees and migrant farm workers, medical needs of elderly people, control of nuclear weapons, lifting of living standards, and defending free peoples — these call for vigorous action on the part of the churches. These issues challenge the churches to analyze them, to bring their religious and ethical insights to bear on them, and to establish policies that will result in fair, just, and lasting solutions. Out of such vigorous attention to Christian Responsibility for Freedom will come new contributions to human freedoms and free institutions, and a deeper commitment of the churches to the mission of Christ in this very needy world.

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by Andrew Hobart
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